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ABSTRACT

The principal objective of the international conference reported here was to bring together people involved with the promotion, development, support, coordination, and funding of volunteer programs to exchange ideas and experiences. Part I is a short paper on the historical perspective of voluntarism. Part II, a summary of conference proceedings, synthesizes conference discussions on several specific themes: Voluntarism in the context of the development process; approaches to volunteer work, organization, and mobilization; international voluntarism; domestic development schemes including study-service schemes, training and employment schemes, social and technical development service schemes, and short-term services; and forward strategies (international, regional, and general). Part III contains six conference speeches and case study presentations from Africa, Asian, North America, and Latin America. The conference program and a list of participants with their addresses are also included. (JT)

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VOLUNTARISM: THE REAL AND EMERGING POWER

A Report of the
International Conference
on Volunteer Service
Vienna, Austria
June 27-July 2, 1976

Colin Ball
Consultant, Voluntary Services Unit, Home Office, United Kingdom

Jeffrey M. Hammer
Office of Special Affairs, ACTION

Vartkes Yeghiayan
Assistant Director, ACTION

Published by ACTION, Washington, D.C.

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ACKNOWLEDGEMENT

By John L. Ganley
Chairman, International Steering Committee
Deputy Director of ACTION

To plan and organize the International Conference on Volunteer Service would not have been possible without the full support and assistance of the International Steering Committee. One could characterize this Committee of fifteen world-wide representatives with the words "cooperation," "understanding," "respect," "cohesiveness," and "participation." To Chair the Committee was for me both a pleasure and a rare privilege. The Committee members, striving for a well-balanced Conference, helped to bring together for the first time individuals representing governmental, non-governmental, domestic and international volunteer programs. I extend my sincere thanks to the Committee members for their dedicated work and assistance.

On behalf of the Steering Committee, I would like to thank all those who attended the Conference for fully participating and sharing in an event that is yet another step towards promoting world-wide communication and understanding. If the Steering Committee members and the International Conference participants are an example of how people from all parts of the world can work together in pursuit of common goals, I am very optimistic about the future of international communication and cooperation in the area of volunteer service.

INTRODUCTION

By Michael P. Balzano, Jr.
Director, ACTION

Fifteen years ago, when organized voluntarism was in its infancy, a conference was held in Puerto Rico to discuss the potential role that could be filled by young Americans serving as volunteers overseas. The participants at that conference were diplomats and representatives of governments, and the setting was formal. Afterwards, a report of the proceedings was published under the title: "The Hidden Force." The potential of what existed in the field of volunteer work was at that time yet to be realized.

Today the picture is dramatically different. Almost every country in the world has its own program of domestic development service, whereby hundreds of thousands of citizens, young and old, are mobilized to serve the development needs of their nations and communities, and to help the poor and disadvantaged sectors of those nations and communities. In addition, many countries have programs which enable young people to undertake periods of service overseas. Governments, voluntary agencies, universities and schools have all been drawn into this movement, so that we no longer need to talk about its potential as a hidden force. Indeed, some would go so far as to say that voluntarism is no longer an emergent force; its existence is real, and more importantly, it is a tool for development.

All this might strike some as highly optimistic, and overly assertive. I would disagree. Earlier this year ACTION took an initiative which led to another conference on voluntarism, held in Vienna in June 1976. My optimism and assertions are based on what happened there, and what has come to be called "the spirit of Vienna". This spirit fuels all of us who participated with the knowledge, optimism and assertiveness that organized voluntarism has a powerful world-wide presence, and that it has a vital role to play in the processes of general social and economic development. Most importantly, it offers all of us an opportunity to express our individuality through work with and for others.

Read this report, and join me in my optimism. Share the spirit of Vienna.

Part I

Voluntarism: A Historical Perspective

"Volunteering is not new to my country; it is part of our culture and tradition."

This statement and other similar ones were made by a number of speakers at the 1976 International Conference on Volunteer Service. Although expressed differently by each participant, the message conveyed was essentially the same: in Europe, the Americas, Africa, Asia, and the Pacific Islands, voluntarism is not new; it is a rediscovery of something very old indeed—man's cooperative spirit to serve others.

Organized voluntarism, however, in the modern idom *is* new; but to attempt to fix an actual age on its conception would be to run the risk of promoting an intense debate. It would be better to say that in each country this new entity is at different stages of development, with enormous growth potential. A casual observer at any of the sessions, formal or informal, at the Vienna Conference would have quickly discerned this fact.

Less than twenty years ago developed countries began what has come to be called "export" volunteer programs. Britain's Voluntary Service Overseas and the American Peace Corps were the pioneers, though other forms of organized voluntary service—in particular Pierre Ceresole's Service Civil International—pre-dated these initiatives by decades rather than years. SCI's work camps aimed to promote peace and understanding by bringing people from different nations and cultures together for periods of short-term service. The concept has survived to this day and, indeed, has been replicated in many countries. The work campers involved in these projects soon perceived the value of not just working *for* a particular community, but of working *with* it as much as possible.

The objectives of the "export" programs and of the volunteers who served in those programs were not so very different, though, as the programs developed, one of the major aims became the meeting of needs for skilled manpower in newly independent developing countries. There were few volunteers, however, returning from their period of service overseas who could not say that they received far more than they gave. The benefit to the volunteers and the developing countries was therefore mutual. Whether it was equal or not was open to question.

During the 1960's, the concepts of "short-term" and "export" volunteer service were fully developed, and were soon joined by another form of organized voluntarism—"domestic" programs. These programs took their impetus and direction from both the existing forms of organized voluntarism and from a number of domestic needs and conditions that had to be met. As the "export" programs developed, it was soon realized that the social problems and community needs were not found solely outside of one's own country: they were very much in existence at home. Second, the demands from young people for the opportunity to serve, particularly during the latter 1960's and early 1970's when they began to express their frustration and anxiety about the major ills of society which they saw around them, could not be satisfied unless other forms of community services were developed. Their "consciousness" demanded outlets. Third, there was the growing realization in governments, even in the richest countries, that government provision alone could not hope to satisfy every development need. The necessary resources had to come from the community, the people, and the government. Fourth, there was the parallel problem of unemployment and under-employment. At first, this problem was unique to the developing countries, but now it was global in its effects. Such circumstances produced people seemingly without value to society and without the skills to make them useful. Consequently, they were being deprived not just materially, but also psychologically; as a result they lost pride and dignity. Through the advent of service programs, these individuals could improve their skills and assist society. Fifth, there was a growing dissatisfaction among both the young and those concerned with the development of volunteer service that the establishment of costly formal education systems all over the world were producing citizens blind to the real needs of their countries and ill-equipped to deal with those needs. The formal education systems appeared to be one of the agents of destruction of those traditional cooperative values which now demanded retention,

since, as noted above, they were seen to be an indispensable aid to the development process.

The sixth circumstance which contributed to the growth of domestic volunteer services was also closely related to the development process. Developed and developing countries alike came to realize (though this process is not yet complete) that social and individual personal development does not magically or automatically follow from material, physical development. In other words, material provision, needed though it may be, often tends to destroy three essential ingredients of the social bloodstream—self-reliance, interdependence and cooperation. The development of volunteer services and indeed of the wider concept of the mobilization of human resources, thus came to be seen as a necessary parallel to the process of material and economic development. The result of the failure to learn this lesson can be seen in those societies and countries where material development has far outstripped, or even completely ignored, and consequently entirely atrophied, the individual and social side. Such societies faced the task of *rediscovering* lost traditional values. Other countries and societies where the material development process has not advanced so far are faced with the easier task of *rekindling* rather than rediscovering.

The seventh reason for the development of domestic volunteer services was the realization of the gap which was growing between the government on the one hand and the people at the grass roots on the other. Centralized systems of planning and professionalized and institutionalized systems of social welfare were the culprits. This gap needed to be filled with intermediary, interpretative organizations having the credibility of both parties. Volunteer organizations supported by the government but with their constituency among the people could clearly fill this gap.

Finally, just as material development was seen to be contributing to the decay of social interaction and individual self-reliance, so too was the process of economic development seen to be widening, rather than narrowing the gap between the "haves" and "have-nots". The development of volunteer service, and the mobilization of human resources drew increasing impetus from this realization, and, as the reader will see, were topics much debated and discussed at the Vienna Conference.

All of these existing experiences, needs, problems, issues and opportunities contributed to the growth of domestic volunteer and mobilization programs. In the following pages, the reader will note that in the

process of development, which has continued through the 1960's and 1970's, the concept of voluntarism itself began to change.

The domestic programs have come to be classified as they have developed and multiplied. *"Training and employment schemes"* tend to be basically oriented to providing young unemployed and/or uneducated people with basic skills and education through their involvement in development work. Where this orientation is reversed, with the development task as the main aim and the providing of "on the job" skill or citizenship training of secondary importance, the program may be classified as a *"social and technical development scheme"*. Programs for students in secondary or higher educational systems have a clear individual identity. These programs, called *"study service schemes"*, are perhaps the most recent form of domestic volunteer work. Already there exists a wide variety of schemes. For example, where study service involves university students, it is sometimes a graduation requirement.

As all of these forms of volunteer service and mobilization grew in size, improved in quality, and became more definitive in terms of aims and objectives, it was both desirable and inevitable that international and regional coordinating and developmental bodies should come into existence. At the international level the Coordinating Committee for International Voluntary Service (CCIVS) and, until recently the International Secretariat for Volunteer Service (ISVS) provided a forum for debate, resolution and the sharing of ideas. In addition, there are a number of regional conferences and more informal regional groupings. The United Nations Volunteer Program dating from 1971 represents a unique multi-national approach to export volunteer work and, indeed is one of the pioneers in terms of developing closer links between the various volunteer programs outlined above.

On a global scale, the 1976 International Conference on Volunteer Service in Vienna was the first opportunity for those concerned with *all* types of volunteer service and the mobilization of human resources to assemble in one area in order to review the past, assess the present, and project the future role of volunteer service. Indeed, the Conference was unique in respect to participants: volunteer program directors and staff were joined by government personnel and by representatives of funding agencies, relief and charitable organizations, and universities. Many participants came from the field of thought and action, thus enabling the discussion of volunteer service and mobilization of human resources to take place in a highly relevant context, rather than in a vacuum. The list of participants which appears near the end

of this report will give the reader a more exact idea of the range of backgrounds of the Conference participants.

The Conceptualization of the Vienna Conference

Late in 1975, consultations were held in a number of countries following the initiative of the United States ACTION agency. These consultations revealed two things: the idea of a conference was welcomed, though many felt that it should be planned by an international group rather than by one country or agency. This led to the formation of an International Steering Committee whose membership is listed in the Conference program section of this report. The members fully realized that they had no special status enabling them to exercise any degree of control over their colleagues in the rest of the world through the planning of a conference. They approached their work seriously and tried to devise a format which would give a large number of people from a wide range of countries, cultures and programs the chance to share experiences, ideas and visions.

The timing and venue of the Conference were discussed and decided upon at the first meeting of the Steering Committee held in Vienna in February, 1976, and a preliminary outline of the program was determined. Between that meeting of the Committee and the next one two months later in London, the staff of the Conference Secretariat (provided by ACTION and known as CONSEC) working in conjunction with the Steering Committee was able to communicate with various volunteer organization personnel throughout the world to give the Steering Committee some idea of the reaction to its early plans. At the London meeting, the Steering Committee finalized the program and determined who should give the major speeches and case study presentations and how the response and discussion panels were to be comprised. A third meeting of the Steering Committee took place in Vienna immediately before the Conference began and meetings were held throughout the Conference week.

With organizational matters resolved the question of funding then had to be answered. Through the combined efforts of the Steering Committee, the Secretariat and a host of individual governments and organizations, full or part sponsorship for participants was, in fact, obtained. Reference should be made and sincere acknowledgement given to those agencies who so generously provided financial resources: ACTION, the United States Agency for International Development

(AID), The Foundation of the Peoples of the South Pacific, Aktionsgemeinschaft Dienst fur den Frieden, Ford Foundation (Egypt Office), CARE, Stichting Nederlandse Vrijwilligers, Association Francaise des Volontaires du Progres, Deutscher Entwicklungsdients, Institut fur Internationale Zusammenarbeit, and DANIDA.

We further acknowledge the services of International Voluntary Services, Inc. (IVS) and its Executive Director, Anthony Lake, for the administration and distribution of these funds.

The amount of time passed between the original idea for the Conference and the actual event totaled *six months*! In terms of planning, organization, sponsorship and participation, the Conference was truly international.

This report is an account of the main topics and issues discussed during the Conference week. Above and beyond the main topics, two more theoretical objectives were at the heart of the Conference: to encourage the growth and development of volunteer service and to gain an understanding of its "real and emerging power" as a means of national and international social and economic development. As one participant so aptly stated:

"What we are involved in is no longer a peripheral *exercise or activity for a privileged few—our experience, abilities and potential are* vital *to a development process which will avoid the errors and evils of the past. People are the new currency of this process, and they are what we have in abundance."*

Part II

Summary of Conference Proceedings

Note on Conference Format and the Structure of Proceedings

The principal objective of the International Conference on Volunteer Service was to bring together people involved with the promotion, development, support, coordination and funding of volunteer programs to exchange ideas and experiences. No formal resolutions were scheduled; no draft agreements were to be put up for debate and vote; and there were no plans for the occasion to be anything other than an opportunity to assess voluntarism as it presently exists and to explore its potential impact on development. Participants came in the true spirit of voluntarism: to share and to learn. They left with what has come to be called "the spirit of Vienna": refreshed by contact with colleagues from all corners of the world and by the realization that problems and issues formerly thought to be unique are shared by others representing a wide variety of cultures; challenged by their ideas and experiences; optimistic about the future; and invigorated by the knowledge that to say, even now, that voluntarism is an emerging power with regard to development is to understate the case. Its role in the development process is clearly visible, and indeed vital.

The conference structure allowed ideas and information to be shared in five main contexts (as well as informal conversations and meetings):

- major speeches
- case study presentations, from four countries representing distinct geographical regions
- response panel sessions
- panel sessions, where groups of speakers discussed major aspects of voluntarism, mobilization and development
- small workshop discussion groups

The summary of the conference proceedings which follows is not chronological. The discussion of the major themes occurred in several or all of the five contexts. The summary attempts to synthesize the discussion relevant to specific themes so that the reader can gain a full picture, rather than seeing tantalizing and confusing glimpses of it here and there.

Direct quotations from participants have been used extensively, and it is hoped that their accuracy has not been distorted either by the processes of recording or editing.

Chapter I

Introduction

"Probably the most important development in the thinking of present day volunteers is that services to their fellow-men are not a matter of charity but a matter of justice. And perhaps it is even more important than that. Perhaps the driving force behind voluntary service and, at the same time, its main promise for the future is the rapidly growing notion that the interests of our fellow-men in other parts of the world are directly and very closely related to our own interests. This growing notion may be somewhat disenchanting at first, as it strips voluntary service of much of its mystique. In the end, however, it enriches the service as it makes it essential for all of us, a fundamental requirement for a decent human existence in a full world."

(Jan P. Pronk—Minister for Development Corporation, The Netherlands)

"We need a multiplicity of . . . measures if we are to succeed in breaking the vicious circle which the Swedish economist Gunnar Myrdal has called the circular causation of underdevelopment. It is this which makes the poor even poorer all the time unless and until the circle is broken by concentrated and concerted efforts. One of the most important of these forces is the individual's personal commitment to human solidarity and the idea of social justice. It is this commitment which forms the concern of (volunteer) organizations."

(Ernst E. Veselsky—Secretary of State for the Chancellery, Austrian Federal Republic)

"In a developing country . . . the gap between the haves and the have nots is still big and the bridging of it is not possible through formal education alone. In order to be able to bridge the gap in a relatively short time, one should devise . . . programs which . . . could be implemented by chain reaction systems which progress and multiply geometrically. This appears to be a highly desirable system of mobilization of human resources."

(Washington P. Napitupulu—
Secretary of BUTSI Indonesia)

It is significant that these three statements were made within an hour of the opening of the International Conference on Volunteer Service. The themes so introduced—of the need for new development strategies, which involve the sensitization, mobilization, and participation of individuals and communities at the grass roots, rather than centrally planned and organized schemes; of the consequent crucial role of volunteer services in those processes—proved to be the dominant issues throughout the five conference days. Indeed, they remained a focus of discussion right through to Murray Thomson's (Canada) closing address, which contained the somber warning: "The ship of international development is afloat on the high seas . . . rudderless . . . and no one is on the bridge". Bearing in mind their capacity to mobilize hundreds of thousands of people to act as intermediaries and to be a powerful pressure group, he urged volunteer organizations to seize the helm.

This summary of the conference topics begins within this context and the new role that this context implies: concerns for social justice, not mere charity. It outlines the issues expressed by Secretary of State Veselsky when he said that voluntarism has the potential to leap from the cause of philanthropic concern for the disadvantaged to the very breaking of the circular causation of poverty, and the bridging of the world-wide gap between the "haves" and "have-nots".

Chapter

II

Voluntarism in the Context of the Developing Process

This theme was first introduced by Minister Jan Pronk, who called for a new basis for international economic relations: a New International Economic Order. In describing this new order, he outlined his view of the aims of development:

"The New Order sets the pattern for better use of the world's resources, for selective economic growth directed towards a more equitable distribution of wealth, and for the construction of international machinery for decision making. It would be right to keep Adler Karlsson's principle in mind: that nobody should increase his wealth until the basic needs of his fellow-men are fulfilled."

But his description was prefaced by a pessimistic view of the continuing inability of governments to collectively agree upon international strategies and plans of action. He cited as an example UNCTAD IV, which "proved once more that not all of the richer countries are as yet prepared or able to adjust their national policies to meet the just demands of the poorer countries." He noted that conditions of recession and inflation in the industrialized countries were only in part the cause of this reluctance. He felt that other causes were both the lack of public support and pressure in the industrialized countries; and the existence of powerful forces which have a vested interest in preserving the status quo of the inequitable distribution of wealth and access to resources. This point was taken up by a number of participants, including Fetaui Mataafa (Western Samoa), who stated "Developed countries must halt the trade union control of exports. It is

hypocritical of those countries to talk about new international economic orders without halting their exploitation of the Third World." This view was shared by Susan Bullock (United Kingdom) who, though optimistic about the potential of voluntarism in the development process, thought that realism was needed if the gap between the developed and developing world was to be narrowed: "We cannot divorce voluntarism from wider economic and political considerations of international relationships. What can voluntarism accomplish when all other systems operate out of self-interest? We must be aware of these broader considerations. The problem is the exploitation of the Third World by the developed nations."

But even in this area of powerful vested interests there was a clearly discernible role for the volunteer, who, having been sensitized through work overseas returns home and seeks to raise public consciousness, and influence government policy, either through pressure and lobbying activities, or by becoming part of the decision and policy making process.

But what should be the aim of the development process? The question had to be answered before the role of volunteer services in that process could be assessed. In the panel session on "Areas for Mobilization in the Next Decade" which followed the three opening speeches, John Sommer (USA) said that it should be oriented toward providing for *basic human needs, narrowing the gap* between "haves" and "have-nots" without being paternalistic, by ensuring maximum feasible *participation of the people in the planning and operation of the development efforts which affect them*. He said, "However you look at it, it has to be at some stage political, because it has to involve structures and people's access to their basic needs, human needs, and that means access to power . . .". Omar Sey (The Gambia) noted the following aims of development: stopping migration from rural to urban areas by making rural life more attractive by the establishment, re-establishment or improvement of rural skills, industry and agriculture. Above all, he stressed that it should aim at "raising the dignity of rural life", a point also made by Virginia Murdoch de Payra (Uruguay).

In his address, E. F. Schumacher (Director, Intermediate Technology Development Group) also spoke of the rural development aims of appropriate technology: "More and more areas will find an insoluble problem of keeping the population because there will be no jobs, because the big scale, highly complex, highly capital intensive technology is meaningful only near the biggest towns". G. K. Frimpong (Ghana) talked of the need for industrial, agricultural, and business

infrastructures in the rural areas, so as to prevent the continuing exploitation of villages which form the underdeveloped core of the developing countries, and which consequently bear the brunt of the economic exploitation process. Both A. T. Ariyaratne (Sri Lanka) and Sheo Sankar Singh (India) agreed with this view, the former adding that there was bureaucratic and political exploitation as well as economic exploitation and the latter saying, "What I feel is that one definition of development should satisfy both the developed and the developing world because we have to learn from the experience of both these areas. That definition is: Development is essentially economic growth, but economic growth itself has to be accompanied by social justice so that the fruits of growth are shared equally by all sections of the society instead of some getting rich on it even within national boundaries, and some, at the same time, getting poorer. Then, after satisfying this minimum essential condition of life for every individual in that country we have to see that this development, this growth, is not at the cost of human values which the developed world is facing today and the Third World will also face tomorrow. When we progress with simply the economic form of development we will assuredly face the same problem."

Between these views of the aims of international development strategies and of those of development at the rural, village level, there were others which focused more on the *national* context. Mohammed Bin Wahiduddin (Malaysia) asserted that self-reliant attitudes have been eroded by the increased reliance of individual citizens on the government, a point which was reiterated by Michael Balzano (USA), "Wants become needs, needs become expectations, expectations become rights", and succinctly summarized in one of the discussion workshops. J. P. Rabel Ossono (Cameroon) and Pierre N'Doye (Senegal) both added a related point—that there is now a growing recognition that government alone has neither the resources nor the abilities to provide for all aspects of the development of a country. Its actions must be supplemented by the efforts of the people themselves. G. K. Frimpong stressed "Unfortunately no government in the developing world, not even the countries that have oil, can shoulder the task of providing all the amenities required by its people and carry out all development projects alone." Participants from developed countries noted that their countries were rapidly coming to the same conclusion.

Two particular aspects of the development process came under scrutiny: what do we mean by "development", and who plans, controls and

activates it. John Sommer characterized development as striving to foster "a sense of dignity, a sense of having a meaningful freedom of choice that one can exercise to develop one's own person, one's own family and one's own community". He added, that "development traditionally has had an emphasis on growth, on combating poverty and it seems to me that this is not good enough." This social/spiritual view of development, as opposed to the economic/material "growth" view was contested by Fetaui Mataafa who said: "How can one talk about social, spiritual and economic development if one's stomach is empty?" Omar Sey took a similar perspective, arguing that if the goal was to overcome poverty, it could only be achieved by economic/material development processes. Herbert Zahn (German Federal Republic) remarked that "development" meant *both* the social/spiritual and the economic/material forms, though he suggested that economic development should be fundamentally concerned not with growth but with the *redistribution* of resources, thus sharing Jan Pronk's view at the "global" level. As A. T. Ariyaratne stated "We have to find the balance between material and spiritual development, balancing science with spirituality."

But who plans, activates, and controls the development process, and what is the relationship between central government and non-government agencies and the people at the grass roots? In other words, development for whom and by whom? Almost complete local control over development plans and actions was felt to be necessary by some participants, for a variety of reasons: in the centrally planned and controlled development model, the self-help, self-reliant ethic tends to be replaced by dependence upon the government and upon other outside agencies; and the people for whom the "development" is intended to benefit are open to the kind of bureaucratic, political and economic exploitation described by A. T. Ariyaratne. Judith Mbula (Kenya) pointed out that centralized systems of development planning and control were a colonial inheritance, which still tended to stifle traditional local patterns of self-help. She added that the central planning model creates a dependency on foreign technology and leads to "a major preemption of indigenous modes of production and distribution through an erosion of values, especially through religion and modernization. This in turn produces a demand for Western technology, value systems, and production and consumption patterns."

Yet complete *local* control of the formulation of development objectives and the instigation and operation of development actions at that level can lead, as J. P. Rabel Ossono and Yairo Mbwilo (Tanzania)

pointed out, to harmful fragmentation of society and narrow parochialism. Yairo Mbwilo described the Tanzanian approach of local decision-making within the context of centralized national planning which is based on public referenda and discussion. This view of local control within the framework of the "national plan" was shared by several other participants. Lyla Garro Valverdi (Costa Rica) said that her own country's development efforts "are dedicated to a perfect balance, between state help and the aid given by the community itself, because man should not only be the subject of development but the subject of his own development". Abdel Hadi Gohari (Egypt) noted: "Development must be a combination of government effort and people's participation and self-help through voluntary work. A country which adopts only one of these two approaches neglecting the other will be like a man with only one leg to walk on." A. Rahim Chawdhry (Pakistan) pointed out that this "balance" between local and central controls needed to be extended to a balance between the actions of government and non-government development agencies, so that citizens' expectations of their governments do not become unrealistic. Clearly, volunteer agencies have a crucial role to play in both of these balancing acts, which necessitates *partnership* between the parties concerned rather than dominance of one over the other, or a form of donor/donee relationship. Olga de Pizano (Colombia) noted: "It is fundamental that volunteer service should be linked in its actions to the strategies of national planning." And Nadia Atif (Egypt) added: "There should not be a donor and a receiver, but both give and both receive. There cannot truly be any formal development unless both sides are partners." Michael Balzano described how ACTION had learned that decisions should be decentralized as much as possible, not just because of the effects of centralized planning and control already described, but also because of local suspicion of centralized federal programs.

Given the need for the balanced approach, between central and local, between government and non-government agencies, and between the material/economic and the social/spiritual, how should the development *process* operate, and what *hindrances* to it are detectable? Many speakers recognized that the development process had to begin as an educational exercise: education was the key to the raising of citizen consciousness. Yet present *formal* education systems were repeatedly criticized by participants from a wide range of cultures and countries. Nadia Atif spoke of "fact factories", Mamoon-al-Rasheed (Bangladesh) spoke of how irrelevant education practices produced elites who were

as foreign to and out of touch with the needs and aspirations of citizens as were true foreigners themselves. S. K. Bawuah (Ghana) added "I feel very strongly that the university curricula should be radically reviewed because education as I see it now must be directly related to our manpower requirements and to our development needs." Virginia Murdoch de Payra, Yairo Mbwilo, Raymond Charley (Sierra Leone), and Andrew Quarmby (Study Service Newsletter) all took similar points of view: there is a need to change the nature and content and, as a result, the effects of the present systems of formal education if development strategies based on the mobilization of human resources are to succeed. Informal education processes which lead to consciousness raising were also felt to be important by a number of participants. However, change in the formal education system was felt to be vital if the "haves" and "have-nots" gap is to be reduced. The discussion on this topic is more fully documented later under the theme of "Study Service".

Just as education was felt to be the key to consciousness raising, consciousness was felt to be the key to the next vital step in the development process: participation. On this question George Nicodotis (Greece) said: "Every person must understand that *he* is responsible for the society in which he lives, and not ask everything from the government, from the state." John Sommer noted, "The key word, it seems to me, is participation and not participation in somebody elses plan but participation in the local community's own desires." J. P. Rabel Ossono added, "The development of a community cannot occur without the participation of those involved."

In general, the development process includes education, consciousness raising, participation, and mobilization. However, the problems of irrelevant education systems, highly centralized systems of planning and control, dependency oriented trade and commodity patterns, and processes of industrialization/modernization tend to encourage rural emigration, and pose severe difficulties. This led several participants to assert that the volunteer as a development agent is "only scratching the surface," "having only a marginal influence." Herman Fuentes Camps (Chile) summed this up: "In Latin America in 1973, it was established that the contribution, both private and governmental, to volunteer action swung from 0.5% to 1.3% of the gross national product. In my opinion this means that the effect of volunteer action may be compared to that of an automobile Fiat 600 pretending to drag a truck weighing 20 tons."

Opposing views on the relationship between volunteer mobilization and development strategies and the party political process were expressed by two participants at the conference. Olga de Pizano said, "When voluntary service is given a political connotation it creates a dogmatic approach which impedes the search for a common solution to communal problems. Voluntary service is not an alternative instrument to the political fight. It is a parallel to it." On the other hand Eteme Oloa (Cameroon) said, "Perhaps this will shock you, but in my country the party is not only an instrument of speech; it is an instrument for development, for developmental service, which is perhaps contradictory to some people."

In spite of all the hindrances from wider political and economic forces, vested interests who actively seek to preserve underdevelopment and dependency, and the many other problems inherent in the development process, the volunteer and volunteer organizations can play an active and indeed vital role. The volunteer should be after all "free of any self-interest or ulterior motive" (a point made by both Nadia Atif and Mohammed Bin Wahiduddin). In detail, the volunteer and volunteer organizations were seen to have the following actual or possible roles:

- "an instrument to wage war against underdevelopment" (J. P. Rabel Ossono)
- a pioneering force (Jan Pronk noted, however, "that the steps of the pioneers may turn up mud, sometimes leaving behind tracks that are more slippery")
- an intermediary role between central government agencies and local communities, so that national plans and international agreements are aware of "grass roots needs." The volunteer works with the local people, yet the volunteer organization is close to the centers of power and able to put pressure on the power structures as well as inform them of the activities on the local level. This intermediary role was stressed by Murray Thomson in his closing address.
- a source of "intermediate level" manpower, having skills appropriate to the needs of local communities, being the human equivalent of the intermediate technology described by E. F. Schumacher. Both Edwin Khabele (Lesotho) and Ross Mountain (UNDP) noted that this form of technical assistance could fill identifiable skill gaps with a specialist, who could also work as teacher, catalyzer, and sensitive "peaceful challenger" (W. P. Napitupulu)

in other fields. This was what distinguished the volunteer technical assistant from the paid professional.

- as an outsider, the volunteer can provide fresh perspectives and insights.
- the volunteer can act as a catalyst to help begin the development process. (This is fully documented in A. T. Ariyaratne's presentation, and is described more fully in a later section.) The report of one of the Spanish speaking workshops noted, "the ultimate end of the action of the volunteer is to awaken the potential of the community with which he works in such a manner as to resolve for itself the problems that affect it."
- the volunteer may function as an agent of mobilization—not just doing a job but involving and teaching others.
- the volunteer may function as part of a multi-disciplinary team working in remote areas. This approach was described by Eduardo Lopez Betancourt (Mexico) and is more fully documented in the section on Study Service.
- volunteers and their organizations may function as "voluntarizers of existing institutions." In his address, Alec Dickson (United Kingdom) spoke of the need for volunteer organizations to not just create new development models and infrastructures, but also to change, through involvement, existing institutions. For example, the police, army and other professions and institutions should all be involved so as to combat the danger of each of them idolizing excellence rather than relevance.

However, participants at the conference noted that volunteers and volunteer organizations may create, or have to deal with, difficulties other than those described earlier:

- Volunteers who are innovative, creative and perhaps politically active may be seen as being *subversive* by government (a point made by Janet Berina-Soler, Philippines).
- Volunteers may not be able to penetrate to the basic problems faced by communities, and consequently they may continually be engaged in peripheral tasks, especially physical construction projects. "We may be fostering conservatism under a radical banner" (Darshan Shankar, India).
- Volunteers can bring peace and understanding, but not emancipation and resource redistribution" (Herbert Zahn). A similar point was made by Bogdan Stefanski (Poland): "Volunteers will not, in my personal feeling, solve the problem of development, the

problems of restoration of traditional systems and values. Development means changing the social and economic structure, and I'm doubtful about whether volunteers can do either of these things."

- "However sensitive and flexible the outsider (whether foreign or domestic volunteers) may be, he may by his very presence hinder the development of local voluntarism" (Mamoon-al-Rasheed).

But these were more notes of caution rather than pessimism. Against this context of the potential, and indeed necessary role of volunteers in the development process, the conference proceeded to discuss and analyze in detail the different forms that voluntarism might take.

Chapter

III

Approaches to Volunteer Work, Volunteer Organization, and Mobilization

Case study presentations, panel sessions, and the small workshop discussions were devoted to considering the very wide range of methods by which human resources are, or can be, mobilized for development. Historically, individuals chose to involve themselves in meeting the needs of others through voluntary service. The tradition of self-help, mentioned by numerous participants from many different cultures and backgrounds, was spontaneous and altruistic; though where group rather than interpersonal efforts were required, an element of organization might have been involved. This kind of organization was described by Judith Mbula, who spoke of traditional voluntarism (Harambee originating in Kenya) where people worked together in cooperative activities.

Conference participants could clearly discern six trends or changes in voluntarism. First, a change from spontaneous, unorganized, or loosely organized work to organized schemes. Michael Balzano offered a cogent reason for this change: the eradication of poverty cannot be left to "laissez faire." Second, an increasing emphasis on full-time rather than part-time involvement, first begun in the work camp movement. Third, an emphasis on longer periods of service, particularly for those serving outside their home area or country. Fourth, an increasing emphasis on the skilled volunteer, rather than an enthusiastic amateur. Fifth, a departure from "pure" voluntarism to schemes which contain more than minor elements of compulsion. Sixth, a trend away from the

volunteer being simply a "doer" of a particular job, to the volunteer being teacher, catalyzer, and mobilizer.

Some of these trends occupied the attention of conference participants more than others. The voluntary/compulsory trend for example, was discussed following W. P. Napitupulu's early assertion that: "If the people being mobilized perceive the task to be performed clearly, and are therefore willing to accomplish the task, then the word "mobilization" has no sense of compulsion and is, therefore, not contradictory to the word voluntary." He went on to say that "laissez faire" voluntarism had to be supplemented or replaced by organized voluntarism because of the wide gap which exists between the "haves" and "have-nots." This is the primary, though not sole, motivation behind Social and Technical Development Service Schemes. A parallel, though different, circumstance provides the motivation for Training and Employment Schemes, that of high levels of unemployment, particularly among young people. J. P. Rabel Ossono describes such schemes as aiming at "limiting the effects of moral depression caused by unemployment." Sheer force of circumstance, in other words, makes debate on the desirability of this trend away from voluntarism towards compulsory mobilization irrelevant. Some participants voiced their worries about the effects of this trend.

Graham Swain (United Kingdom) pointed out that the twin trends towards organized volunteering on a program basis, for volunteers with skills can turn the volunteer group into a "new professional elite," with all the dangers that concept implies. He said that we should "think about ways in which we who are involved in volunteer organizations do not just harness those people who are already skilled and trained, but also consider how we can enable those individuals who are often disadvantaged economically, educationally and materially to participate more effectively in their own lives and contribute to community caring processes." Olga de Pizano also spoke of the dangerous tendency towards "cliquishness" in volunteer groups.

In regard to the trend towards long-term service, and away from short-term service, the discussion during the panel session on Short Term Service was pessimistic. Speaker after speaker questioned the value of short-term involvement, to either participant or host community. Alec Dickson in contrast stated we would continue to need opportunities for short-term service. "It strikes me that the quality and intensity of the experience is far more important than the chronological duration of the service."

Before providing a summary of the consideration given by the conference to each of the five specific types of mobilization and voluntarism, it may be useful to record some of the observations made, which are generally applicable and relevant.

During the course of the conference, the need for support of volunteer programs and the development of schemes involving the mobilization of human resources was clear. The following list from the reports of the workshop discussions itemizes the values of such schemes and programs. They provide:

- An aid to developing a sense of pride in one's community or nation.
- A counterbalance to the effects of the formal education system which Andrew Quarmby opines ". . . instills attitudes and skills which are irrelevant, creating unrealistic expectations, plucking the best out of rural areas and sending them away to be unemployed in the cities, widening the gap between the 'haves' and 'have-nots'."
- A supplement to existing limited resources of manpower, both skilled (in the case, for example, of participants in Study Service Schemes) and unskilled (in the case of some Social and Technical Development Service Schemes, and Youth Training and Employment Schemes).
- Experiential citizenship training.
- An opportunity for the highly educated to "repay their debt to the society which provided the means for their education" (notably in the case of Study Service Schemes). "If the state provides a university education free of charge for students, then they have a debt to society which they must repay through service." (Edwin Khabele)
- An ensurance, through the placement of participants at the grass roots, that overall development plans are based on the needs and plans of local communities as formulated by them, with the help of insights provided by workers from outside. "These outsiders coming in to help the villagers are there not to do work for them but to help the villagers develop their own programs, policies and work." (Yairo Mbwilo)
- An opportunity for cross cultural experiences between and within countries. However, two participants pointed to the dangers of the "outsider": "We learned to our horror that citizens from one part of the country could be viewed as aliens in another part, and that because of their hair style, dress, their regional accents, and often their radical views, they were not welcome." (Michael

Balzano) "When one hears of a youthful volunteers, one automatically thinks of a long haired or mini-skirted German, British, or American youth involved in helping children in a primary school or teaching farmers how to raise chickens in a rural area." (Judith Mbula)

- A more economical way of providing public services than expensive systems based on experts, professionals, and capital–costly institutions, particularly when, even the richest countries do not have sufficient resources to meet all such development needs.
- Encouragement for citizens to be less dependent upon government.
- A counterbalance to parochial or regional tendencies which can fragment nations.
- A means to discourage rural migration: by dignifying the quality of rural life through development and encouraging educated elites to return to work in their villages.
- An intermediary between government and people, interpreting the needs of one to the other and ensuring, through representation and pressure, that government plans are realistic and relevant to perceived needs.
- A tool in the development process, as fully described in an earlier section.
- A realistic, experiential learning opportunity for future leaders and policy makers.
- A source of intermediate level manpower, and a facilitator to design and install appropriate technology to meet local needs.
- A source of technical assistance, providing not highly paid technicians, but sensitive, flexible experts who are prepared to work in a partnership capacity rather than a "donor" role.
- An opportunity for participants to find dignity and express their individuality: "We base our work on a belief in the dignity of the human being, on the recognition of man's social nature, and on the capacity to make one's own decisions." (Olga de Pizano)
- A way of rekindling traditions of voluntarism and self-help.
- A complement to other efforts involved in the attainment of conditions of social justice.

But in the above there are also a number of implicit problems, dilemmas, and disadvantages:

- The "inoculation effect": "How can we ensure that the student after his term of service, does not lapse into his old materialist, elitist ways . . . Perhaps one central aim of the service should be

to give a clearer picture of what (the participant) can do in the future." (Darshan Shanker)

- The problem of motivation has several aspects—do mobilization schemes mean that participants, reluctantly taking part, are poorly motivated? Diana Fussell (Study Service Newsletter): "If we have a program which only admits people who are already committed to service, then perhaps that program is not carrying out its responsibility to *create* a motivation of service in its participants and the motivation *comes* through being involved in *real work*." Ms. Fussell was therefore implying that motivation can be induced, and that the initial lack of it should not discourage nor prevent valuable work being done. "Real work" or "a challenging situation" (Alec Dickson) is what is required. Nadia Atif adds another dimension to this topic: "It is not just a question of selecting the right person for the right job, or of providing a challenging, motivating experience. It is also a question of understanding peoples' initial motivation, or the lack of it, and their individual needs—unless we understand them we cannot motivate them." Janet Berina-Soler pointed out that even volunteers with traditional philanthropic and altruistic motivations sometimes drop out, even before reaching their projects. Raymond Charley concisely described the poorly motivated: "They tend to be motivated by such things as the desire to see a new place and sheer curiosity, rather than a desire to work with other people. I call them dubious adventurers." Michael Balzano agreed: "Good will alone is not good enough." There was a considerable amount of discussion about the motivations of volunteers serving overseas and the effects of those motivations. This is documented in a following section on international voluntarism.
- The danger of the volunteer being parasitic was mentioned by Mamoon-al-Rasheed. A. Rahim Chawdhry and Geoffrey Henry (Cook Islands) agreed that this was a problem. The latter summed it up by quoting Tolstoy: "I sit on a man's back choking him and making him carry me, and yet assure myself and others that I am sorry for him and wish to lighten his load by all possible means except getting off his back."
- There was also a discussion about whether the volunteer, or any outsider, can be an agent of mobilization. Bogdan Stefanski thought that the short-term volunteer could not: "I think that the local authorities or local government alone should determine aims. Short-term volunteers can be involved to some extent in solving some

technical problems, but not in mobilizing local communities and changing their ways of thinking." John Gordon thought much along the same lines, but with regard to the role of long-term foreign volunteers: "My own personal feeling in this area is that if there is to be mobilization, it must be done on the national basis and that the volunteer is there mainly as a technical assistant." Jean Finucane (Dominica) took much the same view. On the other hand, speakers such as W. P. Napitupulu saw the volunteer as a mobilization agent: "BUTSI volunteers perform two important functions . . . first the multiplication function—to develop cadres who will go on with the development efforts started by volunteers, and second the function of involving professional technical service officers . . . in the projects the volunteers are implementing." The second function was restated by Alec Dickson who saw the "voluntarization" of existing professions and institutions as an important part of the mobilization process.

- The "technical assistance" role of volunteers was called into question (see the section on international voluntarism).
- The problem of how to ensure high quality volunteers was constantly mentioned. It was generally agreed that a combination of "balanced motivation" (David Stone, New Zealand), a desire to satisfy the volunteers' individual needs balanced by a willingness to work with others, good selection, training, job matching, and job specification procedures was necessary. Equally important, the operation of small, flexible and sensitive schemes and programs, rather than large mechanistic ones, would enhance the quality of service. It was generally agreed that the host community or country should define clearly the volunteer's assignment.
- The problem of *continuity* also recurred in discussion. J. P. Rabel Ossono, Bowake Ben Bamba (Ivory Coast), and Ednitt Providence (St. Vincent), were among the many who spoke to this point. Marco Adelio Guzman Aliaga (Bolivia) said, "in practice it has been seen that assistance from outsiders in many cases does not provide for continuity."
- The relationship between voluntary organizations and government was another issue of concern. Janet Berina-Soler asked whether government schemes of obligatory service or government funding of private volunteer programs might lead to a form of exploitation of the volunteer: government needs being met rather than those of the participants and the communities. One participant felt pessi-

mistic: "They will let us play at volunteering, but as soon as we touch on the real evils, then we will run into opposition." Can voluntary organizations fulfill their real potential to be creative, innovative, and progressive if the government financing has strings attached? Can they lobby and pressure for change in the manner suggested by Murray Thomson and others? A participant noted: "Governments are politically motivated and their aims and objectives are more likely to be dictated by dogma or expediency than by the public. A volunteer and his organization, acting in the public interest, may well find themselves in conflict with the government, particularly since social welfare is often a low government priority." Generally it was felt that volunteer organizations could not survive and operate effectively as agents of development without government support. However, it was recognized that support was bound, consciously or unconsciously, to limit some of the actions of the organizations. The degree of limitation varied enormously.

- It was generally agreed that the "we-they" or "donor-receiver" relationship between communities and volunteers should be replaced with what W. P. Napitupulu called a "fraternal" or "partnership" or "egalitarian" relationship. John Sommer noted, "How does one reconcile two legitimate demands—for *local* self-reliance on the one hand and for global interdependence on the other? The former would appear to reject outside intervention, the latter requires it. The increasing thought given to such questions as who controls, how can we improve quality, who identifies needs and specifies jobs, helps us *manage* this dilemma but not necessarily resolve it."

Chapter

IV

International Voluntarism

Three panel sessions undertook "a critical examination of the past and potential future roles for international volunteer services in mobilization for development." The reports submitted by John Gordon (Panel I), William Douglas (Barbados) (Panel II), and Juan Martinez Alcivar (Venezuela) and Joop Liethoff (The Netherlands) (Panel III) formed the basis of the following summary.

In their consideration of the past and potential future of international volunteer services, the panels paid particular attention to the following:

- The "technical assistance" role of export volunteers.
- The role of export volunteers as agents of mobilization.
- The effects of "cross cultural experience" on export volunteers.
- The role of the returned volunteer in development education.
- Questions relating to the quality and control of volunteers.
- Methods of evaluating the effectiveness of export volunteers.
- Relationship between export volunteers, domestic volunteer agencies, and host countries and communities.

In Panel I, a statement was made that the technical assistance role of export volunteers, while extremely valuable in the past, was rapidly diminishing in importance as recipient countries developed their own cadres of skilled personnel.

The response to this was varied. Many of those who spoke felt that export volunteers, if properly trained, could make significant technical assistance contributions. Others felt that in many countries the need for foreign technical assistance volunteers had already disappeared.

One participant stated that at present many volunteers were "as useless as indigenous technicians trained in industrialized countries—unable to adapt." A number of speakers said that there were valuable roles for volunteers but that they should be nationals. International volunteer organizations were criticized for lack of coordination and inter-country rivalries which were detrimental to projects, a lack of continuity on projects, and an increasing level of expectation of local volunteers for equal financial support.

Panel III also addressed the topic of technical assistance. It was noted that there are different approaches to the placement of foreign volunteers and different relationships between the sending organizations and the recipient organizations, the export countries and the host societies. The host and export countries might well see different goals and values in the same project. Whereas the goal of the developing country may be to fill its needs for technical skills, the value for the export country may be perceived to be that of providing an experience to the volunteer in a foreign setting. One participant asserted that the "brain drain" of expertise from many developing countries limits the use of their own resources for meeting their development needs; sending foreign technical assistance volunteers does not solve this problem completely. Another participant noted a dilemma: "Developing nations are asking for people who are more technically qualified. I suggest that these people are the least susceptible to the cross cultural experience." In response it was pointed out that, "Since these people are technicians they perhaps are in the most need of being sensitized to the humane application of their technical skills."

Another issue raised in Panel III was that the host country often has no control over the qualifications of the foreign volunteers and that the sending organizations are frequently not cognizant of the needs for technical assistance. It was recommended that the qualifications of potential volunteers be sent to the requester for selection before contracting a volunteer for a specific assignment.

Only passing reference was made to the topic of the technical experience *gained* by volunteers, but those who spoke in Panel I felt that the volunteer benefited greatly from the experience of working in a developing country.

There was a larger measure of agreement on the question of whether export volunteers can act as agents of mobilization. Doubt was cast about this being a valid role for export volunteers; only a few participants felt that foreign volunteers could or should act as mobilizers.

The majority felt that foreign volunteers might provide technical knowledge, but mobilization should be a local responsibility. This view was shared by Panel III, where it was agreed that there does not seem to be a role for foreigners in initiating or leading the processes of mobilization of human resources, because of the danger of interference in political and other domestic relations.

The topic of cross cultural experience was discussed in Panel I. The involvement of the volunteers in sensitizing their own societies was seen as a benefit to them and the recipients, while the volunteers alone were assumed to benefit from the professional and personal training and experience received during their field assignments.

The majority of participants spoke of the value of the cross cultural experience to both parties. The volunteers were seen as creating a different concept of "Westerners"—working with their hands, living as equals, not donors. John Kamau (Kenya) said: "They come with clear minds, ready to participate and involve themselves . . . the people receive them without any attachment with regard to history or the colonial past." Darshan Shankar, however, warned of the dangers of volunteers, consciously or unconsciously, transferring foreign values and attitudes to host communities by virtue of their very presence. He said that this danger could be largely overcome by "placing export volunteers with strong domestic agencies in the host countries so that we do not *rely* on the values and attitudes of the volunteer." Futa Helu (Tonga) noted: "Export volunteers are so involved in learning the culture and language that they have little time to serve the population. They come from the university without experience and they are subjected to the whim of the bureaucracy and politics of the recipient country. As a result, they serve a sector, not the entire country."

In Panel III, two aspects of cross cultural experience were discussed. First, it was agreed that one should consider the impact of volunteers' work not only on the community but also on them as persons. Many participants confirmed, Thomas Fox (USA) . . . "that the effect of the experiences of persons—whether from a developing country or from an industrialized country—during their assignments influences their personalities for the rest of their lives." Volunteer work, therefore, has long lasting aspects which should not be overlooked. Second, there is a growing *need* in industrialized societies to have some of their people experience the social situation in other parts of the world, especially in developing countries. Upon return, these persons must influence their own societies to be more humane.

All this is closely related to the role of the returned volunteer as a development educator and the three panels fully considered this aspect of international voluntarism. The point was made that more emphasis should be put on development education in the industrialized countries and that the volunteers could play an important role in this process. In Panel I many participants agreed with Mamoon-al-Rasheed who felt that the volunteers would be in an optimum position in their own societies to help their countrymen understand the culture and problems of the developing nations. Hugh Nangle (Canada) stressed the importance of giving volunteers a good orientation so that they could fully benefit from this cross cultural experience, and therefore play an active role as a development educator. Some felt that too little had been done to use the potential of the volunteers in this area. Others spoke of the lack of interest in the Third World on the part of the industrialized countries.

In Panel II David Stone amplified what was meant by the term "development education." He said that in New Zealand returned volunteers worked in several ways to educate the public: "The ex-volunteers felt that, having spent two or more years in developing countries . . . they should be involved in helping to increase the awareness of the New Zealand public about the conditions in the countries in which they served . . . to heighten the awareness of the public about the impact of New Zealand's policies and action upon those countries." He went on to say that the returned volunteer also sought to exercise political pressure to change trade and aid policies and also to exert pressure on volunteer sending agencies to change *their* policies. In contrast, some participants suggested in Panel III that "the volunteers often do not act as agents of change at home, because on return they integrate themselves once more in their own society."

An important question faced by all three panels was: what actions will improve the quality of the export volunteer? Panel I emphasized the need for technical training. Those supporting this view suggested improving the performance of volunteers by the establishment of in-country agencies to coordinate all volunteer placements and increasing the quality of service training. A. Rahim Chawdry recommended the need for good orientation and training so that ex-volunteers would be more effective in development education. He suggested that people from the host country should take a major role in this training process.

In Panel II John Dellenback (USA) listed four steps that the Peace Corps had taken towards improving the quality of its operations:

- Placement of major emphasis on the priorities set by the host country.
- Improved recruitment efforts whereby volunteers fill the host country's need.
- Improved training process, emphasizing appropriate application of skills and understanding the culture and traditions of the host country.
- Insistence that volunteers work under the supervision and control of the host country.

Ben Ali Mansouri (Morocco) responded to and amplified John Dellenback's final point: "The recipient country should control the assignment of international volunteers. It sets priorities and defines the types of technical skills it needs. The volunteers must be controlled by the local program, government, or relevant authority. Quality is improved if the foreign volunteer has the same status as the local volunteer."

In Panel III several participants stated that at present a number of basic prerequisites for optimal use of foreign volunteers in development efforts are not always met. Technical skill is required of foreign volunteers, but their contributions will have little or even a negative effect if they do not have sufficient knowledge of the culture, history and demography of the host country or community. Some of the sending organizations stated, however, that requesters do not want volunteers to have gathered this knowledge before arriving in country.

It was opined that the role of the foreign volunteers in the development process varies according to the nature of the job, the position of the volunteers on the project, and their capabilities. To ensure maximum effectiveness, the volunteers must integrate themselves into the structure of the recipient country and the higher the degree of this integration the better.

It was felt that short-term service by foreign volunteers prevents such integration. Participants came to the conclusion that it is therefore better to leave short-term service to domestic volunteers and to assign foreign volunteers on a long-term basis to help with the organization of local services and training. One speaker stated that foreign volunteer organizations "should be given the highest priority to supporting domestic voluntary services over other kinds of development work. National or local organizations in a developing country are in a much better position to have an impact on the development process."

In the same session it was noted that in Latin America foreign volun-

teers are generally well received. However, volunteers coming from other Latin American countries have the advantage in that they can better identify with the local situation, though the urban-rural transfer problem also persists.

The question of *quality* is closely related to another topic discussed at length: can the donor/receiver relationship be changed to a more egalitarian one? In Panel I some statements were made on the proposition that international voluntarism should develop an "exchange" rather than a "sending" orientation. Many felt that if international voluntarism was to continue, the traditional donor countries would have to receive volunteers from the Third World. Maduka Nwakwesi (Nigeria) saw two obstacles to developing exchange programs: First, in his experience, the highly educated are little inclined to learn from those with whom they are working. Second, "It is unrealistic to assume that people from developing countries have the type of technical expertise that would be required in the developed countries." His conclusion was that in the future the developing countries should rely on paid consultants rather than volunteers which will result in "contracts replacing the present favors." An additional recommendation was made that volunteers should be sent to industrial countries to work with the large groups of immigrants and migrant labor which form the "subproletariat."

In Panel II David Stone noted that there are already examples of partnership. "Some, but not all, international volunteer programs are partly funded by the host countries through the provision of accommodation and allowances. Most volunteers receive as well as give. Not only does the volunteer benefit by the enriching experience of living and working in a different society and culture, but also in the material sense of gaining professional or technical experience not obtainable at home at the same stage of his career." He added that some reciprocal volunteer programs are already in existence, for example, between New Zealand and Indonesia. William Douglas stressed the importance of having local agencies identify local needs. He was of the opinion that the formulation of development programs required community involvement and emphasized the role of domestic volunteer services in this regard. He referred to the advantages to be derived from cooperation among domestic volunteer agencies in terms of the utilization of scarce human and material resources. He further suggested that more collaboration between international and domestic volunteer agencies would foster the development of partnership. Moffat Sibanda (Botswana)

pointed to areas of mistrust and misunderstanding which arose when volunteers were nationals of former colonial powers. He said that partnership would be fostered when both the volunteer and the host country perceived the volunteer as an equal, and as an "agent of repair rather than as an extension of the colonial past."

There was a discussion in Panel II about the viability of "counterparts" (where the foreign volunteer works with local persons training them to assume the volunteer's role) to foster partnership and equality in international voluntarism. Richmond Draper (Liberia) observed that foreign volunteers had a tendency not to expose their counterparts to all aspects of their work, leading to a continuation of dependency. But he saw the idea of counterparts as a partial resolution of the self-reliance/interdependency dilemma raised earlier in the conference: "In our country the emphasis now seems to be moving toward self-reliance and self-sufficiency, which in no way means that we do not need outside assistance . . . we need the assistance of people who will come and help teach us to do things for ourselves." Mario de Villa (Philippines) also supported this idea of counterparts.

Kourosh Lashai (Iran) suggested that if there is to be a true partnership between international and domestic volunteer programs, that partnership must begin with a clear agreement on and understanding of their respective roles. He said, "It is the role of the domestic organization to set the goals and objectives and to prepare the soil for the foreign volunteer. Part of this preparation comes from the community which expresses the desire and the need to have a foreign volunteer working with them." The role of the international volunteer organization is to train volunteers so that they perceive themselves as receivers, not always as donors; so that they are able to adapt their technical expertise to the local environment and tradition; and so that they are able to work within the traditions and culture of the host country.

In Panel III several speakers stressed that international volunteer service within regions and between societies which have cultural and social similarities must be increased and strengthened. Assistance from outside must be used more for the development of domestic groups, communities and organizations; to train leaders, to update domestic programs, to finance them, to make new ideas available and to serve as reference sources and stimulating forces. Just as David Stone had noted in Panel I, it was pointed out here that the dichotomy of a giver-receiver relationship between countries has been a false one in the volunteer context: both parties profit from the activities of the

volunteer in a development project or host community. It was suggested that international organizations must play a major role in the development of a global view of voluntarism. Others warned, however, that care should be taken not to destroy the plurality of voluntarism by trying to make it conform to a single standard.

A discussion of the evaluation of the impact of foreign volunteer service on local development triggered two different responses from members of sending organizations. One stated that such evaluation is continuously being undertaken by both the sending and the recipient organizations, while the other stated that it is the sole responsibility of the host country. Although the discussion did not go into the specifics of evaluation systems, it was agreed that there was an urgent need for more research into and evaluation of all forms of volunteer work.

Chapter

V

Domestic Development Schemes: From Voluntarism to Mobilization

A. *Study-Service Schemes* (Based on the report from the session chaired by Harry Hogan, USA)

Harry Hogan (USA) began by defining study-service: "I would suggest that what we're talking about is the performance of community service work by a student as part of his formal school or college education." He outlined the social effects of technological and industrial change in the developed countries, in particular the weakening of traditional societal institutions, the family, churches, and indeed the whole fabric of the community, with the rise of school and employment systems. "Values," he said, "changed from the spiritual to the material." Interpersonal relationships and interdependence among people broke down. He saw volunteer service as an attempt on the part of society "to experiment with new institutions which would enable people to relate to those around them, to restore traditional values." Study-service attempts to do the same within the framework of the isolated educational institutions: "We found that our school system was impersonal, unrelated to work environments, unable to prepare students for careers, and unable to relate careers to social responsibilities."

P. P. Timilsina (Nepal) complemented this view with a statement of the aims of his own study-service scheme, the Nepal Development Service Scheme: "First, to provide school teachers in remote rural areas in order

to meet some of the manpower needs outlined in the National Development Plan. Second, to build a sense of nationalism and quell the growth of regionalism and parochialism. Third, to help prevent rural migration. Fourth, to replace bookish knowledge with a real knowledge of the situation of the country. Fifth, to bridge the gap between urban and rural development. Sixth, to provide an agency in the village that can act as a catalyst and an intermediary between sovereign institutions and village communities. Seventh, to provide ideas for villages and to help foster their own development plans. Finally, to change the university curriculum to become relevant to the real needs of the country." Later in the discussion Diana Fussell added another aim, "sensitizing future leaders and decision makers."

Study-service schemes can meet needs in four areas: individual, community, school and nation. One participant noted that attempting to meet all such needs could create difficulties.

P. P. Timilsina also noted that students were involved in the administration of the scheme (in another session Isabel Lopez de Zelaya [Honduras] stressed the need for this in all programs involving young people); and that although students work as teachers, they are also expected and encouraged to act as generalist development workers. He also pointed out that, in the Nepal scheme, academic credit is awarded to students, which necessitates the involvement of their professors in their field work, and that training and backup resources are provided for participants. He posed several questions which he felt were in need of examination: how can schemes increase their impact on the curriculum; how can they be made more attractive to students; how can administrators and decision makers be convinced of the economic as well as social/educational/philosophical values offered by these schemes; how can it be ensured that the host community is more involved in formulating the project plans; and finally, how can study-service schemes be more fully integrated into other domestic development schemes? With regard to the latter, he noted that there would appear to be many benefits from a linkage between a study-service scheme for university students and a training/employment scheme for the young unemployed. Vladimir Alvarez Sanhueza (Chile) said that, "I believe that . . . study-service schemes could be used to provide people who are technically capable to be leaders of training and employment schemes."

Diana Fussell spoke to the issue of making schemes more attractive. She said that motivation could be instilled in students obliged to take part in schemes if they "are placed in a position where there is a *real*

problem to be solved." If the challenge is real, then the work will both attract and satisfy the individual. Speaking from personal experience, she said that it was noticeable that volunteers who worked in "soft spots" tended to be much less motivated and satisfied than those working in "hardship" areas. She supported P. P. Timilsina's view of the "generalist" role of participants: "If, for example, a student doctor finds himself looking at the whole village where he works instead of just looking at the health of the people alone, then that will make him a better doctor in the long run."

Eduardo Lopez Betancourt expressed uneasiness about this "generalist" role. He gave a detailed description of the approach of the University of Mexico, where study-service participants work in multi-disciplinary teams; for example, a student doctor works in a team with a student sanitary engineer and a student agriculturist. Mario Espinoza Vergara (Costa Rica) supported this approach, saying that, "It is a bad investment to remove a student from the area in which he is concentrating in his studies."

But, Eduardo Lopez Betancourt agreed with Diana Fussell's observations about the kinds of situation which most motivated and satisfied participants. He too had observed that work in marginal and isolated areas had proved the most satisfactory for students.

Edwin Khabele put forward another reason for study-service: students should be obliged to participate because they owed a debt to the society that had provided and paid for their education.

Darshan Shankar was concerned that study-service schemes should not be limited to meeting community needs through the provision of trained, intermediate level manpower. He posed the question: "How can we ensure that it really is an educational experience for the participants?" He also asked if training and orientation courses really ensure this. He put forward the idea that the term of service must involve periods in which participants, in the company of others and their teachers, "can reflect . . . abstract . . . and generalize about their experiences. . . ." Further, he posed a series of other questions: "Are the educational and manpower objectives of study-service schemes necessarily going to be in keeping with the objectives of the host communities? Is it realistic to think that study-service schemes can change academic university curricula when other wider and more powerful forces to preserve their irrelevance are at work? . . . With the large schemes is there a danger of an over-mechanized, impersonal approach which takes the love out of personal service? . . . Don't the schemes need inspira-

tional, personal leadership rather than leadership which is based on simple administrative ability?"

Participants raised other questions. F. C. Kawanga (Zambia) said that perhaps the host communities should at least partly finance study-service schemes. Eduardo Lopez Betancourt preferred government financing. Julio Cesar Jerez Whisky (Dominican Republic) and Ednitt Providence were both skeptical about the value of any obligatory study-service scheme. Janet Berina-Soler pointed to the difficulty in reconciling different aspirations.

B. *Training and Employment Schemes* (Based on the report of the session chaired by Peter Kuenstler, UN)

The discussion by the participants—the majority of whom came from Latin America and West Africa—emphasized problems common to many countries.

Training—In some countries there is a high proportion of uneducated young people. This is a result of largely irrelevant school systems in respect to content, method and structure; lack of opportunities for technical training; training unsuitable for employment; and training provided in urban centers. Salah Toumi (Tunisia) noted that the problem of rural exodus, partially a result of urban educational opportunities, could not be solved through rural training schemes.

Employment—A lack of job opportunities exists, especially in the rural areas. There is a scarcity of resources to create new jobs or to provide the infrastructure and support needed for effective self-employment.

In the light of the existence in most countries of a formal governmental system for technical education and vocational training, do voluntary organizations have a real role to play? If the answer is "yes" for whom should they seek to provide such training and employment opportunities: for the educated youth whose education is in danger of being wasted, or for the uneducated, the most underprivileged group of the marginal populations? Vladimir Alvarez Sanhueza thought that separate schemes should be developed for each group: "I think that in this planning of human resources we should try to develop various schemes for the young people. This training would address not only educated people, but also those with little or no education. I do not think we should only focus on the young population, but should consider the needs of other age categories who, in both rural and marginal urban areas, merit our attention."

Participants in the session considered other questions. Should training be for general or for specific objectives such as for industrial, administrative or business jobs? Should it be focused on self-employment, or cooperative work opportunities? Should it place an emphasis on the needs of the rural population and be carried out in rural areas? Participants varied in their responses to these questions: "Our method consists of attaching the training to practical experience: what we call productive training, which consists of, notably, making the trainees work the land in order to familiarize them with their professions and in order that employers are less reluctant to hire them." (Salah Toumi)

"I think that the industry, agricultural and arts and crafts sectors all merit attention from the point of view of the incorporation of young people." (Vladimir Alvarez Sanhueza)

"All actions we can take in this domain rest on the exploitation of agricultural resources . . . many young people do not have lands of their own, so the Cameroon government has approved the colonization of lands and abandoned farms, so that these young people are reimplanted in these abandoned farms to exploit them." (Eteme Oloa)

Both Cupidon Sy (Senegal) and Christophe Yebe (Benin) said that training schemes which are not aimed at self-employment, for example in the agricultural sector, must have well-planned "placement" systems: "The training is the means, but the goal is professional insertion." (Cupidon Sy) "Once these young people have spent one, two, or three years in a training center we must be able to place them." (Christophe Yebe)

Two other questions were considered: to what extent should a training and employment scheme be organized on a mass basis covering a wide age range; or should be specific to a particular socio-economic group in a geographical location? While some participants described successful mass participation schemes, Cupidon Sy noted: "We started off by having a scheme of national civil service, but very quickly we had to abandon it because the young people refused this type of organization; they wanted something that would conform to their temperment and mentality."

There was also discussion of funding provided by governments and foundations, from within and from outside the developing countries, particularly the United Nations. Moffat Sibanda suggested the possibility of self-financing. He cited the principle of self-financing which was very important for the "brigades" in Botswana. They finance the continuation of training from the revenue earned by their own work. That is,

the time is divided; four days of the week one works in the repair shop, and the rest of the days are spent participating in the training courses. He noted that this kind of revenue needed to be complemented by government subsidies.

Throughout the discussion it was evident that both the nature of the problem of training and employment and the response to it would by no means be the same for all countries or even for different organizations within the same country. Several participants asserted that volunteers and voluntary organizations had a role or that they should have a role to play in training and employment schemes. Others mentioned utilizing volunteers who had benefited from schooling and technical training, to raise the living levels and productivity of rural communities or groups of the urban sub-proletariat.

The role of volunteer organizations as themselves a means of absorbing surplus labor—"to re-christen the young unemployed as a volunteer"—was mentioned. As has been noted earlier, those who spoke emphasized the danger of providing training for nonexistent jobs; many, if not most, favored concentrating on rural areas. While several speakers recommended self-employment and land settlement, others spoke of the futility of "back-to-the-land" projects for youth who had already caught the urban virus. Some mentioned the special need to do something for young women particularly in the area of technical training because it was often the women who were left behind in the rural areas, and who therefore needed training to improve agricultural productivity. It was felt that this might be a specific area in which more experiments and projects could be undertaken by volunteer organizations.

Although it was said that training and job creation were expensive, no one questioned the cost/benefit ratio of volunteer efforts in this field. There was an assumption that while governments did not have financial resources to provide adequate training and employment possibilities, they nevertheless did have sufficient funds to subsidize volunteers to provide training on their behalf.

C. *Social and Technical Development Service Schemes* (Based on the report of the session chaired by Yairo Mbwilo)

The discussion in this panel focused on matters relating both to voluntarism and the development process; many of the contributions, therefore, have been included in the earlier sections of this report. In particular there was discussion of the need to balance social with economic

development and the effect of the trade and aid policies of the developed countries on domestic development plans and processes. This led some participants to conclude that domestic development schemes can only be a "surface scratching" exercise.

It was observed that a wide range of schemes are covered by the term "Social and Technical Development Service." In the developed countries, such schemes tend to be purely voluntary, such as the United States' VISTA program and the British Community Service Volunteer Scheme. Some participants pointed out that almost all of these schemes included social and technical development in their goals. Thus, included in this category are a wide range of both voluntary and obligatory activities.

There were three prominent themes in this discussion, over and above the points about voluntarism and the development process. Ron Gerevas (USA) talked about development as a question of "identifying and utilizing fallow human resources," citing the mobilization of the elderly in ACTION's Foster Grandparent Program as an example. A second example, he noted, was the unemployed section of the community which formed the target group for training/employment/job creation schemes. Fetaui Mataafa described the role of women's organizations in development work in Western Samoa as an example of a fallow resource. She said that the National Council of Women had, for over 50 years, operated village health committees to supplement the efforts of the professional district nursing staff. From this base, the Council had widened its functions, and women were now involved not only in health work, but also in agriculture and nutrition programs. In the Latin American case study response session Elsa de Teram (Ecuador) also mentioned the role of women as a focus of mobilization in development activities. It should be noted that in the speeches found in a later section of this report both Alec Dickson and W. P. Napitupulu listed many other "fallow resources."

Virginia Murdock de Payra suggested that the target groups should both mobilize other sections of the population and broaden their activity base from narrow to wider fields of work. Ron Gerevas added that ACTION "is now beginning to recruit volunteers who will aim to mobilize resources within the local community that they serve."

The second theme raised in this session was that of "integrated strategies." Ron Gerevas pointed out that ACTION, composed of a number of different volunteer and mobilization programs, could both integrate the efforts of the component parts, as described by Michael Balzano, and

at the same time act as a single focus for voluntarism. One participant noted the possibility of integration between study-service and training and employment schemes. P. P. Timilsina, in the session on study-service, also stressed the need to develop integrated strategies.

Omar Sey described pilot projects operated in The Gambia, where villagers are helped by outside agencies to identify their resource and skill needs. These needs are then met by the recruitment of volunteers from a wide range of backgrounds, including primary and secondary school leavers and those with no formal education. In teams of 50 they work under the direction and control of local community leaders. He also mentioned overseas volunteers in these integrated teams, through partnership agreements with Canada and the United Kingdom. In the panel session on Training and Employment Schemes, Moffat Sibanda said, "We have used foreign volunteers as instructors of groups within the brigades and also as work teachers. That is, we try to use outsiders within the schemes."

Finally, the session emphasized the importance of basing the development and mobilization processes on traditional societal structures. Fetaui Mataafa, in her account of the women's organizations in Western Samoa, observed that their work has been successful: "because we have used the traditional structure that was already there." Omar Sey, in his description, said that locations for the pilot projects were chosen "in situations where the traditional structure of strong community leadership, self-help, willingness and motivation already exists." Yairo Mbwilo supported this idea, describing how discussion and debate about development plans among local communities formed an important part of Tanzania's development policies.

D. *Short-Term Service*

Several of the panelists in the session on Short-Term Service, notably Luc Heymans (Belgium), Bogdan Stefanski, and Thierry Lemaresquier (UNESCO) were skeptical about the values to be derived from short-term service or work camp activities. Basically they felt that where only a limited amount of time was available, several of the problems inherent in volunteer work are exacerbated. Short-term workers, according to Bogdan Stefanski, cannot be agents of mobilization: "They are not there long enough to really understand the local situation or bring about much of a change." Short-term workers, in the work camp model, are unlikely to be controlled by the local community. The setting of goals

and detailed planning of the work were other areas where the local community was infrequently involved. In the minds of many participants, short-term service represents the ultimate example of paternalism from which volunteer work is and should be retreating.

Raymond Charley, though more optimistic, raised a further issue. Speaking from personal experience, he noted that short-term projects are frequently meaningless because many projects, through poor planning and the poor motivation of participants, were left uncompleted, thus giving satisfaction neither to the participants nor the host community. But his optimism was based on his feeling that such projects, if *carefully planned,* were a way of getting the educated, administrative, and political elite to learn, and by example, demonstrate the need for and value of service to others. He described projects in which political leaders had become involved. Attitudes of both participants and communities had been changed in this way, he added, noting that the attitudes of the educated elite were those most in need of change. G. K. Frimpong said that if we regard rural development as a priority, we must use every means at our disposal to rekindle the "traditional African spirit of voluntarism." He saw short-term service projects as one way of rekindling and sustaining the spirit, and noted that careful planning was essential and "should aim at bringing in skills which local communities lack." Short-term projects, he felt, were most suited to physical construction tasks, where mobilization of the community *is* possible to meet a short-term need.

Arieh Kreisler (Israel) pointed out that the pessimism of some members of the panel was based on general observations rather than detailed thought. He said that it was quite clear that short-term volunteers needed to be of the highest quality, carefully selected and well trained, having skills and qualifications well matched to the requirements of the work, and having very sensitive and flexible attitudes. As a result, the volunteer, in spite of the short-term nature of the assignment, would be able to help local communities assess their needs, plan their work programs, and identify the skills that they lack. In this way, short-term projects and work camps could be successful if it is recognized that the planning of projects and the selection of participants need to be executed with more care than in any other form of volunteer activity.

Dr. Alec Dickson made a plea for the retention of short-term service on behalf of the participants. "Some people," he pointed out, "have only short periods of time to spare. Are we to deny them any opportunity for voluntary service?"

Chapter VI

Forward Strategies

Conference participants spent over 1½ days during the latter half of the week in small workshop discussion groups. All of them devoted a considerable portion of the discussion to aspects of voluntarism, mobilization and development. Those parts of their reports which dealt with such matters have been included in the relevant parts of this summary. Each workshop also considered ideas for the future which would necessitate cooperation between countries and voluntary agencies, at a regional or international level, and of a bilateral or multi-lateral nature; in other words, those which have relevance to volunteer agencies and related activities as a whole rather than merely to specific aspects of voluntarism or to individual programs.

It should be stressed that the ideas about wider strategies for the future were not formally agreed upon by resolution or vote in plenary session. What follows is merely a list of the ideas proposed by various participants.

International Strategies

- The development of an international clearinghouse for the exchange of information about all aspects of voluntarism.
- Detailed information about all existing volunteer programs should be provided in catalogue or directory form.
- Periodic international conferences dealing, perhaps, with specific topics of global concern: for example the role of volunteer organizations with regard to youth unemployment.
- The creation of a "world development fund" to foster the growth

of new and existing domestic, regional, international partnership and reciprocal volunteer schemes.

- Collaboration among volunteer agencies including reciprocal, exchange, and partnership volunteer programs to facilitate volunteer exchanges and partnerships between developing countries, between industrialized countries, between developed and developing countries.
- Collaboration in the form of technical assistance cooperation.
- The pluralism of present approaches to international voluntarism should be continued. (There was no support for the idea that all international volunteer programs should be under one coordinating agency.)
- Greater integration between export and domestic volunteer programs and associations of former volunteers. This could be encouraged by the development of domestic volunteer service as a means of preparing, training, or qualifying volunteers for service overseas, and by integrating ex-volunteers into the training process.

Regional Strategies

Many participants felt that the strategies detailed above were relevant to regional schemes.

- Whereas there was little sympathy for the idea of an international coordinating agency, there was considerable support for the development of regional structures that could encourage collaboration, partnership, bilateral, and multi-lateral exchange programs within regions. Examples of this already exist in some areas.
- Structures might develop regional:
  Work camps
  Exchange programs (bilateral and multi-lateral)
  Information clearinghouse
  Conferences
  Coordination of export and domestic volunteer programs.

General Strategies

- More "on site" detailed research and evaluation of the effectiveness of volunteers. Ex-volunteers might undertake this work more sensitively and imaginatively than entirely disinterested researchers.
- Continue to pioneer innovative approaches (for example, the devel-

opment and dissemination of appropriate technology which might be adopted by statutory agencies).

- Volunteer agencies should plan projects which are "time phased," setting a "withdrawal" target date in view from the outset to obviate the danger of perpetuation and continuation of projects dependent on volunteer staffing.
- Opportunities, however, should exist for volunteers to extend their service when appropriate.
- Volunteer agencies should ensure that volunteers are assigned at the grass roots of development work whenever possible rather than in institutions or as part of professional elites.

In the closing address, Murray Thomson suggested five initiatives that the volunteer movement now needed to take:

- Greater efforts to improve a higher quality of volunteer.
- Greater collaboration between domestic and foreign agencies.
- More reciprocal schemes.
- A volunteer development fund or bank.
- A more equal involvement of women in the development process.

What all this requires, however, is continuing action on the part of volunteer agencies. Olga de Pizano perhaps summarized the conference proceedings: "If we can characterize the first development decade as having constituted an era of the creation of the doctrine of volunteer service, then the second development decade must be characterized by action."

Part III

Speeches and Case Study Presentations

Chapter

I

Opening Addresses

Welcoming Speech by Dr. Ernst E. Veselsky, Secretary of State for the Chancellery, Austrian Federal Republic

I warmly welcome you here in Austria on behalf of the Federal Chancellor and the Austrian Federal Government. You have decided to hold your Conference in a country that has been actively endeavoring to bring together, in what is called the North-South Dialogue, people and institutions from the First World and the Third World; a country, we believe, that is particularly suited to do so on account of its neutrality, its independence of political blocs, and its history, which is free from any taint of colonialism.

We welcome this Conference for two reasons: first, because now, after 15 or more years of rather isolated work by various volunteer services, the international contacts which are now being launched include organizations from the Third World itself. Thus the expectations of the Third World countries can bear directly on the discussion. The second reason is that we believe that direct cooperation between volunteer services in the industrial and developing countries will multiply the effectiveness of their activities.

The fact that Austria spends between one-third and one-fourth of the government's bilateral technical aid budget of subsidies for volunteer services shows how much importance we attribute to the work of volunteers within the framework of development assistance policies. In fact, their importance goes beyond the mere transfer of knowledge and skills. The key task, one that can only be accomplished by person-to-person encounters, is motivation towards self-reliance. Without this kind of

motivation, a person cannot assimilate new knowledge and skills. But to be able to motivate others, you have to be motivated yourself. Hence, the selection and training of volunteers is of particular importance. Returned volunteers can inject more realism into induction courses, and where suitable counterpart organizations exist, part of the induction and training programs can be held in the receiving country.

Every volunteer is, in the last resort, faced with an educational task. This is a challenge which cannot be met in the traditional way. The volunteer himself must never cease to learn. The greater his readiness to grasp the realities of his new environment and to acknowledge the rationality of the traditional behavior patterns of the target group, the more effective his proposals and suggestions to overcome the causes of underdevelopment will be.

In this situation the traditional vertical teacher-pupil relationship gives way to horizontal relationship, of communication between equal partners.

It is not the volunteer's job to do work that has been done badly or not at all by the target group. Rather, he must aim at persuading the locals to take up the challenge themselves. This sounds like a truism, but it isn't always in practice. This is the only way to achieve snowball effects without which all volunteer operations are nothing but an ineffective tilting at windmills.

The standard by which all development assistance must be gauged is the degree to which it reaches the grass roots. It is there where most human resources lie fallow, and the mobilization of these resources is a prerequisite for overcoming underdevelopment.

Every volunteer should at first work at the base, in order to become aware of the everyday realities. Besides technical skill, this calls for strength of character, flexibility, and tolerance. It is only after this first stage that he can effectively cooperate with local leaders, to work more indirectly at the base, as well as paving the way for these leaders to carry on the work on their own.

We also expect our volunteers, after their return, to help arouse our own society's concern for the problems of the Third World. On the basis of their own first hand experience, they should highlight the real causes of underdevelopment, combatting prejudice and fostering the kind of understanding which we need for the electorate to give us a mandate to launch more effective efforts to assist the developing countries.

We need a multiplicity of multilateral and bilateral measures if we

are to succeed in breaking the vicious circles which the Swedish economist Gunnar Myrdal has called "the circular causation of underdevelopment." It is this which makes the poor even poorer all the time, unless and until the circle is broken by concentrated and concerted efforts.

One of the most important of these forces is the individual's personal commitment to human solidarity and the idea of social justice.

It is this commitment which forms the concern of your organizations and of this conference to which I hereby wish every success.

Keynote Address by Jan P. Pronk, Minister for Development Cooperation, The Netherlands

The World in Crisis – The Need for Involvement

The title of my address to you is a challenging one indeed.

I would like to state, however, that every one of us—if not every citizen of the world—is already in one way or another involved in finding solutions for the problems which face us, whether we actually acknowledge the world to be in a state of crisis or not.

Though the road to finding solutions locally and internationally, and having them implemented in a concerted way is long and difficult, it will not be of much help to emphasize the atmosphere of crisis in which we find ourselves. Serious attention and fast action is needed to continue to build on the base we have created in the past years to build a world structure which contains the elements of equal opportunities for everyone. The building of such a structure requires an atmosphere of sober approach if constructive and well-adjusted efforts from individuals, corporations and governments are to be launched.

Volunteer service has always been a pioneer force in many communities. However, we must also realize that the steps of the pioneers may well turn up mud, sometimes leaving behind tracks that are more slippery. Moreover, the aims and results of the work of the pioneering volunteers are often not, or not immediately, translated into more formal international action. This is something which becomes all the more frustrating since world-wide action has been intensified.

On the one hand, mankind has never had access to so many communication facilities as are available today for acquiring information about what is going on in the rest of the world and for motivating others as well to participate in activities which go beyond existing national borders, just as is the case at our meeting here today. On the other hand, those who are active have to fight more frustration than ever before.

Because international developments influence whatever one tries to improve in one's own country, nations have had to raise the solutions for many economic and social problems to the international level. This is where some of the frustration has its origin: firstly, the expectations of international solutions are set too high; secondly, the relationship between the solutions for international problems and the solutions for the problems of local communities and individual citizens tend to get

lost; and thirdly, there is not even one body at the international level which can enforce the implementation of the agreements reached internationally. These frustrations discourage citizen participation and create misunderstandings between nations.

From year to year we have gained a better insight into the deficiencies of our world society, though not everybody considers these to be structural. More realistic concepts have been visualized for future relations between peoples, though technocrats and politicians still differ in opinion on what is good for us. Nevertheless, integrated development tactics and internationally agreed strategies are slowly taking shape. In the past we have sometimes started from the wrong presumptions, we have used unsuitable mechanisms and have therefore unintentionally strengthened non-egalitarian development tendencies. These mistakes are being corrected continuously. But to translate concepts into international action programs which are accepted by consensus and which appeal to people is a difficult process. We saw some light at the 7th Special Central Assembly. But UNCTAD IV has proved once more that not all of the richer countries are as yet prepared or able to adjust their national policies to meet the just demands of the poorer countries, although we did at least reach some agreements which will serve for further negotiations. The conditions of inflation and recession which exist at present in the industrialized countries have created an opinion among the public that does not often favor international measures which affect the standard of welfare to which that public has become accustomed. The governments of such countries are therefore often not in a position to make what they consider sacrifices, because of the lack of public support or the lack of public pressure at home.

This is so even in The Netherlands where there *is* general public support for international cooperation. For instance the government's policies aimed at the restructuring of the national economy in the light of a realistic international redistribution of industrial production meet with strong resistance from those sectors which are directly involved, such as the textile industry. Only a basic economic restructuring of our own society and a constant dialogue with these sectors about the need to limit our claim to prosperity while a large part of the world population is deprived of sufficient basic goods, and about the type of world which will be left for future generations to live in, will hopefully add some perspective to our way of thinking and make the transfer of certain industries to the Third World something to be accepted as a matter of international justice.

All this shows us that the general mentality in the developed countries must change so as to make them a constructive force in international development. By giving the people a variety of information on the situation in other countries, by having active groups of the population participate in the preparation for international conferences (on population, food, ecology, employment, habitat, etc.), and by feeding back the results, we in The Netherlands are trying to base our international contributions on the ideas of our citizens and at the same time encouraging individuals to increase their participation. As I pointed out earlier, the bridging of the gap between what the individual citizens of your and my countries think and what you and I propose as international solutions, is essential to ensure long-standing success. We must not forget this for one single moment.

As I said earlier, the demands of the developing countries as formulated by the "Group of 77" are just. However, there is a tendency for the failure to measure up to international expectations, as seen in the volume of aid, the flow of technology and private investment, and international trade and resources arrangements, to be used by developing countries as an alibi for national non-achievement. As Mr. Parmer from India pointed out at the 5th World Council of Churches Assembly in Nairobi: the Third World countries should also see the beam in their own eyes before the mote in the eyes of the industrialized countries. He was referring to the tensions which exist between the international stance and the internal reality of many developing countries. If we agree that internation l development plans must be directed towards the creation of a world with equal opportunities for all groups of people, we must also realize that the national policies of many countries do not yet set the conditions for internal social justice and the equitable distribution of wealth. The collective demands of the "Group of 77" come to nothing if they do not implement measures to bring them into line with the international changes they advocate, if they do not mobilize all of their own resources and if they do not determine the real needs of their people.

The world is slowly proceeding towards more equitable international economic relations. In the minds of today's leading philosophers and administrators a system is being born which is based on the equality and common interests of all countries: the New International Economic Order. The new order sets the pattern for better use of the world's resources, for selective economic growth directed towards a more equitable distribution of wealth, and for the construction of international

machinery for decision taking. It would be right to keep Adler Karlsson's principle in mind: that nobody should increase his wealth until the basic needs of his fellow men are fulfilled. This philosophy requires a rethinking of the values held in the past.

In my opinion this conference cannot but concentrate on questions like: "how can we mobilize individuals and communities to support the New International Economic Order?" and "how can we translate the principles of the New International Economic Order into motivation for action by individuals and groups in both the developed and the developing countries?"

It is no coincidence that a conference on these basic questions actually evolves from within the framework of the activities of voluntary organizations. Volunteers, as I see them in the context of today's world, are the pioneers of the new order, men and women who really feel that things both at home and in the world at large cannot go on as they are at present and who are prepared to devote themselves to action for improvement, even—if so required—at the cost of part of their own wealth and careers.

Ask the volunteers from abroad why they came to the developing countries and you will always gather that they are actually motivated by the desire to contribute to the emancipation of their fellow men and to a more even distribution of wealth and welfare in the world, though this is sometimes hidden behind a lot of other considerations. They will, naturally, not always put all this in terms of the New International Economic Order, which is something far beyond their scope and reach and possibly even their views, but the basic notion of the need for personal involvement in order to get things changed for a better world is definitely there. Ask the volunteers from the developing countries why they join movements for development or ask the governments why they start such movements and you will find out that the large majority of them feel and understand that it is the responsibility of all people to share their knowledge with their fellowmen and to participate personally in activities which are primarily carried out for the well-being of others.

Probably the most important development in the thinking of present-day volunteers is that services to their fellow men are not a matter of charity but a matter of justice. And, perhaps it is even more than that. Perhaps the driving force behind voluntary service and, at the same time, its main promise for the future is the rapidly growing notion that the interests of our fellow men in other parts of the world are directly

and very closely related to our own interests. This growing notion may be somewhat disenchanting at first, as it strips voluntary service of much of its mystique. In the end, however, it enriches the service as it makes it essential for all of us, a fundamental requirement for a decent human existence in a full world.

From what I said earlier, it may be concluded that there are certain conditions which must be fulfilled if international efforts to create a better world are to succeed. In the context of this conference I will mention two of these conditions. Firstly, national governments should adopt internal and external policies in line with international agreements and based on internationally accepted concepts like the New International Economic Order. Secondly, concurrent with the visualizing of international concepts and the establishment of international agreements, national governments should allow and promote citizen participation at all levels and in all sectors. If no additional steps are taken to meet these conditions sooner, the whole idea of a better world for everybody will remain fiction. We shall be forced to survive within our smaller communities, locked up, as it were, behind our own borders and hoping for the best.

However, much has already been accomplished in the area of citizen participation and voluntary effort is in this context recognized as a moving force behind it. It is not an easy task to motivate people to look over the fence and work for the benefit of others. Too many people are still sitting in their own backyard ignoring the people across the street. While in the old days individual members of a local community were used to working with others to solve the community's problems and to participating in decision-making, there came a time when the integration of those communities into the larger society of the nation took the initiative out of their hands and made them depend on government solutions. In each of the countries to which you and I belong, one has learned from the failures which resulted from this.

The involvement of citizens through active participation in raising production and in caring for marginal groups has become a major concern of governments. However, it remains difficult to have people take the step to the next village, to the next province, to the next country. The reason is lack of motivation and a lack of understanding of the fact that a joint effort can pave the way towards individual development and also towards satisfying the self-interest of an individual in the nation and of the nations of the world. The task of this Conference is to outline future expectations concerning the involvement of people, how to moti-

vate people to turn involvement into action, how to mobilize citizens in a well-organized way which leaves room for voluntary effort, and how citizens of different communities and nations can help each other.

Introduction of Conference Theme by W. P. Napitupulu, Secretary, Badan Urusan Tenaga Kerja Sukarela Indonesia (BUTSI)

Mobilizing Human Resources for Development — The Scope and Limitations of Volunteer Service Today

We have come here to discuss the most effective ways of mobilizing human resources for development. We have gathered here to exchange experience and information in the field of the mobilization of human resources for development. In the process of this exchange, we must always keep in mind that we are all human beings with the same strengths and weaknesses, not only physico-biologically, but also socio-culturally, spiritually, and mentally.

I say we are all the same whether we come from America, Africa, Australia, Europe or Asia, because no human being is given the right to choose his or her mother and father. If one is entitled to choose, one might choose to be the son or daughter of a rich or powerful family. But that is not the case, we human beings all have the same fate: we were born yesterday, we serve today and we die tomorrow. We are each allotted a certain time, whether we like it or not, and the time is indeed very short. Therefore a more fully "humane" human being will endeavor to utilize the time to be of service to as many people as possible, not only in the country where he happened to be born, but also in the whole world.

In a developing country such as Indonesia, the gap between the "haves" and the "have-nots" is still big, and the bridging of it is not possible through formal education alone. The Minister of Education and Culture, Dr. Sjarif Thajeb has stated that in order to be able to bridge the gap in a relatively short time, one should devise *kejar* programs which are, by their nature, both experiential and remedial. By the latter terms what is meant is learning by doing and at the same time making up for lost earlier educational opportunities, whether cognitive or affective. The programs should be implemented by chain-reaction systems which progress and multiply geometrically. This appears to be a highly desirable system of mobilization of human resources. The *kejar* programs might operate in a number of areas: for example, wiping out illiteracy, raising the standard of health, working in the fields of environmental health, nutrition and family planning and reforestation. The *kejar* programs call for every educated person in the country to help the less educated or uneducated population living around him. Because

the working population will also be motivated to become involved in *kejar* programs during their leisure time, we are mobilizing them on a part-time basis, perhaps two hours a day, three days a week. But, young educated people who are not going to schools and not yet finding employment may be used on a full-time basis to implement *kejar* programs.

Last year the women's organizations of Indonesia were given the challenge of executing *kejar* programs of illiteracy eradication, and they were willing to do it. Next we will challenge the youth organizations and other social and religious groups. They all will start operating from their own small communities, and using the chain-reaction systems with geometric progression described earlier will move outwards to larger communities.

In order that these educated people will be able to implement *kejar* programs effectively, the Department of Education and Culture is currently preparing booklets—similar to the BUTSI village technology booklets which some of you will have seen—which contain information on the minimum essential learning needs of our population in all spheres of life, starting with literacy and moving on to health, primarily public or community health, preventive medicine and nutrition, environmental health, family planning, agriculture, handicrafts, and politico-ideological development of the people. These booklets will aim at providing functional information, certain skills, and material which will inculcate in them a sense of responsibility as citizens. In brief, one may say that the booklets will help the "have-nots" become well-informed, responsible and productive citizens of the developing Indonesia. Their active participation in the implementation of modernizing and development programs of the country will be motivated and encouraged through the booklets, which are carefully structured.

The Department of Education and Culture is planning to write up "Package A" booklets for those who never had the opportunity of going to school, or who dropped out from elementary schools, "Package B" for those who have finished "Package A" (plus those who may have dropped out from junior high schools), and "Package C" for those who have finished "Package B" (plus those who may have dropped out from senior high schools). In the future, it will be possible for young people who have finished "Package A" and want to go to junior high school, to do so, through some form of transitional course. Thus this approach will also offer a way back into the formal education system for those who wish to do so.

These *kejar* programs will, indeed, be very successful in accelerating

the process of bridging the gap between the "haves" and the "have-nots," if all the educated manpower of Indonesia can be mobilized to participate. I have the hope and optimism that we will be able to mobilize most, if not all, of our young educated manpower to implement the programs. My optimism is not based on wishful thinking, but on our *gotong-royong* (mutual assistance) social system. Our *gotong-royong* social system has affirmatively answered "yes" to the old question, "Am I my brother's keeper?" and the government is seriously trying to revivify this social system inherited from our ancestors.

Who are the educated manpower who can implement these *kejar* programs? They are not only school educated, because a newly literate person who just finished "Package A" of illiteracy eradication program, may now be called educated, and therefore able to teach, if willing, other illiterates. The same applies with a person who is excellent in brick laying (but who may be still studying "Package A"). While doing this he may still be willing to teach some people in brick laying techniques. In his field he forms part of the educated manpower. So, these non-formal education programs are really trying to recruit everybody to help every person to work cooperatively to raise the standard of living. The old guild-system in education will also be utilized and promoted.

Of course, the more highly educated ones will bear the heavier responsibility of motivating people to implement the *kejar* programs, not only by implementing the programs themselves as examples, but also by designing other programs needed to speed up the development process. The highly educated manpower in the developing countries must be willing to bear heavier responsibility in the development of the country in all spheres of life, because people as a whole have given them the opportunity to study, to become better problem-solvers. That one is a university graduate, for instance, is not only because he or she is intelligent and his or her parents were able to pay the tuition—these are necessary but not sufficient conditions—but primarily because the whole population has given him or her the opportunity to study in the university. The university is not built by the parents of the students who study there, but by all the people, including the "have-nots" mentioned earlier. University graduates, therefore, especially in the developing countries, must work harder to speed up the process of bridging the gap between the "have" and the "have-nots."

BUTSI, an interdepartmental Board of the Indonesian Government, has as its main responsibility the recruitment of Indonesian university graduates to work for two years as village-level cross-sectional commu-

nity development volunteers. Approxicately 2,700 BUTSI volunteers are currently at work in approximately 2,700 villages, spreading from one end of Indonesia to the other. BUTSI's other activities, such as helping to arrange for volunteers from other countries to work in Indonesia or sending Indonesian volunteers to other countries must always receive lower priority than this prime responsibility of assigning Indonesian volunteers to work in Indonesian villages.

The BUTSI volunteers live and work with the rural people in the five main interrelated spheres of life that need modernization and development: in local government, education and training, health, nutrition and family planning, infrastructure, and production.

Besides these five fields of life where the BUTSI volunteers are working, they also perform two other important functions. Firstly, the multiplication function—to develop cadres which will go on with the development efforts started by the volunteers, and secondly the function of involving professional technical service officers (the agriculture service, the health service, the community development service, etc.) in the projects the volunteers are implementing.

Examples of development activities directly assisted by various individual volunteers are:

a. erosion control, reforestation, improvement of cultivation techniques, introduction of new or improved cash and food crops, improvement of existing animal and poultry husbandry and the introduction of new species, encouragement of cottage industries, and other contributions to agricultural production.
b. Adult education, literacy teaching, nutrition education, health education, home economics education, improving village administration, preparation for transmigration, youth leadership and training, encouraging local cultural and social activities, and other educational activities.
c. The rehabilitation or construction of roads, bridges, irrigation canals, drinking water supplies, school buildings, community sanitary facilities, markets, and other physical amenities.

The experience of BUTSI has successfully been transferred to the universities in Indonesia. There is now a program called KULIAH KERJA NYATA (KKN). This is a Study Service Program operating in every state university (there are 40 in Indonesia). Each sends students (4th and 5th year) to villages to live and work with the rural people for three to six months. The program has now more than 3,000 students in the field. Some programs are already intra-curricular but

others are not. In the future, the students of the private universities will also join this KKN program.

With the assistance of the International Development Research Centre in Canada, we are now studying both BUTSI and KKN in order to find out their effect on the students/volunteers, the people in the community, the various levels of government—provincial, district, sub-district and village—and the university. The same research is also being carried out in the same way in Thailand, the Philippines and Sri Lanka in order to enable comparisons between programs in the region.

You will directly notice that both the BUTSI and KKN programs are utilizing university graduates as agents of modernization and development, who are assigned on either a long-term basis (BUTSI) or on a short-term, full-time basis (KKN). Other university graduates who are already working will be mobilized to implement *kejar* programs on a long-term or short-term, part-time basis.

I hope that from all I have said so far, one may clearly see that we can solve some of our basic human problems by proper and effective utilization of our existing human resources (the young, the drop-outs, the unemployed, the retired people, the women, the dispossessed, the skilled, and the educated manpower) both nationally and internationally.

We may define a volunteer as a person who is, firstly, willing to leave a certain life situation to work in a dedicated and devoted way in a different, probably more challenging situation, as an agent of modernization and development. Secondly, the volunteer is willing to receive only a subsistence living allowance which may also indirectly help in the adaptation process into the new situation. Thirdly, the volunteer is willing to leave the service after a certain period of time—say, two years, without any obligation on the part of the organization to look for a permanent job for him.

This definition of a volunteer is, I think, valid not only for "domestic" but also for "export" volunteers, though it may differ slightly in detail. A volunteer, as an agent of change, is a person who will work and help not only in the field of his specialization, but when necessary in other fields. The efforts of modernization and development are not only characterized by the transfer of knowledge and skill, but also the development of constructive mental attitudes.

The very significant role which a volunteer from abroad can play is really the role of a "peaceful challenger." The domestic volunteers

might not see something which to the "foreign eyes" is quite evident, and by asking questions (challenging ones!) the invisible phenomena might come to the surface. So volunteers from abroad, whenever and wherever possible, should try to act as challengers. In playing this role, a volunteer from abroad must also be cautious of the socio-cultural differences that exist, but should not be too cautious because that will prevent him from doing anything. Hence, the slogan, "Get involved, but not dissolved!"

But the direct influence of volunteers from abroad on the development of the country where they are working is probably fairly minor while they are in the field. Of course, they often do very useful work. There are Indonesians who have been able to undertake further education and training overseas because their English has been improved as a result of the efforts of "export" volunteers. The lives of some people in poor countries have become more comfortable because of technical advice given or work done by these volunteers. But—and the volunteers themselves would be the first to admit it—these things do not, and cannot, transform a poor country into a developed country.

If the people of the poor countries are ever to achieve a reasonable standard of living, this will depend to some extent on the rich countries using their power humanely. When "export" volunteers return to their own countries, they are in a unique position to influence the climate of opinion, and ultimately, policies towards the poor countries. Many of them become teachers. Others in time become policy makers. They work from a position of real knowledge and emotional involvement with the poor countries. It is not too much to hope that they may play a crucial role in closing the gap between the rich and the poor of this world.

Some developing countries are asking whether they should request "experts" from the developed countries or whether they should, instead, request "volunteers." Considering both the costs and also the relative effectiveness, more and more people are thinking that it will pay off, most of the time, if they request the "volunteers" rather than the "experts." It is not just relative cost-effectiveness which leads people to this conclusion; it is also a question of the different attitudes displayed by "volunteer" and "expert." The "expert" tends to "dictate" or "tell" people how to do things, while the "volunteer" does things together with the people. The volunteer is inclined to show to the people that he is also learning by doing, and that he comes not to tell people how to do things, but, through demonstration, how to do things in a coop-

erative spirit. The volunteer is therefore fraternalistic rather than paternalistic, and this is probably the real key to his success as a change agent.

I have tried to elaborate the scope of volunteer services today, but I do not dare to spell out its limitations. The scope of volunteer service is, indeed, as wide as life itself within the framework of bridging the gap between the "haves" and the "have-nots." Although some limitations of volunteer service are implicit in what I have said, (since most of the limitations are inherent with the development problems themselves) this paper is thoroughly optimistic. If we really want to improve the quality of the life of our people, then it is my view that the mobilization of human resources for development through volunteer service is the most effective way possible today.

To some people the word "mobilization" sounds too military and, indeed, contradictory to the term "voluntary." Why use it? The discussion of terminologies has always been a very interesting preoccupation of human beings all over the world. People spend a lot of time discussing terms, but then do nothing afterwards, or think—very dangerous—that they have done enough by just discussing the terms.

Our Conference should avoid this danger. If the people being mobilized perceive the task to be performed clearly and are therefore willing to accomplish the task, then the word "mobilization" has no sense of compulsion and is, therefore, not contradictory to the term voluntary.

To avoid the danger mentioned above, it is probably advantageous to our Conference if everyone tries to accept that there is no such thing as 100% "compulsory" or 100% "voluntary" service, just as there is no such thing as 100% "objectivity" or 100% "subjectivity" in the field of research. It is a continuum, not an "either/or" situation.

The second reason which I dare to propose in defense of the word "mobilization" is the present socio-economic situation that exists in our world.There is a very wide gap between the rich nations and the poor nations, and in all these nations, there still exists a gap between the minority of "haves" and the majority of "have-nots." This gap must be bridged, but not just through the right distribution of material things, because by doing this we do not solve the problems. The gap must be seen primarily from an educational point of view. Because the people do not possess the functional knowledge or information they need to improve their conditions of life, because they do not possess the skills that might be utilized to earn a living, and because they do not possess the kind of mental attitudes they need, they stay poor or

underdeveloped. We must mobilize the more educated human resources to help them, and that is why volunteer service or development service, if you prefer that terminology, will play a very significant role in bridging the gap mentioned. The more people who are willing to devote their lives to volunteer service, the more effective we can be in mobilizing people to help their fellow human beings, the quicker we will be able to bridge the gap. If we assume that the main task is educational, then the process may be accelerated only if more and more people are willing to accept the responsibility, both part-time and full-time, of transferring knowledge, information, skills and the mental attitudes which are the keys to development and modernization.

To illustrate these ideas, an old proverb might be cited. "If one is given fish he might eat for several days, then he will depend on others to get the fish until the stock is finished, and if one is taught how to fish he might be able to eat fish for several months, but if one is taught how to breed fish then he will eat fish during his whole life."

We need to mobilize more and more people to teach others so that the "have-nots" will be enabled to live a better life, and so that the "quality of life," not just in economic terms, but in social, cultural, mental and spiritual terms can be improved.

Chapter

II

Country Case Study Presentations

First Case Study: Republique Unie du Cameroun, presented by J. P. Rabel Ossono, President, Jeunesse Rurale du Cameroun

The organizers of this Conference have given to my country, Cameroon, in the heart of Africa, the delicate mission of presenting to this assembly the African point of view on the problem of the search for a more dynamic and efficient formula for mobilizing human resources for development, and on the question of cooperation within and between countries through the medium of volunteer service.

It seems to me opportune to describe the motivations behind volunteer service in Africa in the context of the imperatives of development of our countries and the political options open to each of our states faced with these imperatives. In Africa the problems of development are broadly the same, and the solutions that each country applies are similar. So, in referring just to Cameroon in this Report, we are really referring to each and every African country.

This said, we would like to affirm immediately that the motivation for volunteer service in Africa is the battle that we are fighting against underdevelopment. This battle, against misery, against ignorance, against natural phenomena, etc., is a far harder one than the one fought for political independence. This is because though the liberation of our countries was obtained by the courageous and diplomatic action of great patriots, the economic and social development can only be realized by the effective mobilization of *all* hands, of *all* minds, of *all* the resources in each of the countries.

Hence, the mobilization and education of all the people has become, in each of our countries, the first of many priorities in the action aimed at the development of the nation. Indeed, the Head of State, His Excellence, El Hadj Ahmadou Ahidjo has declared: "There is no authentic progress without the wish for progress, and without the participation of all the citizens in the national effort of development." This represents, in simple words, and in general, the African philosophy that orients the action of our states faced with the crucial problem of development of our countries. But in this process our young states are confronted by multiple and difficult problems, both human and material, which are posed with acuity to each of our governments and which demand urgent solutions. Among these problems one can underline the lack of infrastructures, of modern techniques of development and of capital which can permit the creation of these basic infrastructures such as roads which facilitate the movement of people and products, schools for the instruction, education and training of young people, hospital centers, especially for those in isolated villages, youth clubs, community centers, sport facilities, and administrative structures.

External aid, generous though it may be, does not suffice, though it would not be desirable, on the other hand, for it to cover *all* our needs. Faced with these difficulties, one of our solutions can be to sensitize the masses to voluntarism and to mobilize all the available energies that are offered to us by our young people, who are conscious of their responsibilities and destiny, so that they can contribute to the realization of the goals of our projects and works. The task of constructing roads, markets, dispensaries, schools, and wells, of making plantations capable of commercial production in a word, needed societal institutions impose financial responsibilities which are beyond the resources of the underdeveloped countries. Thus, participation is essential to progress.

To this end, we have immediately available to us the idea of national voluntary service, which implies a wish for progress on the part of those involved, expressed through the voluntary participation of everyone in work which will develop the country.

In this view, it is not only concerned with catching up with the developed countries, but simply to give to our citizens a minimum of happiness with regard to culture, basic needs, social organization, and political options.

This examination of political options, as they apply to development action, leads me to distinguish four principles.

Firstly, man is author of his development. All development operations

require senses of conscience responsibility and relationships. That excludes operations imposed from outside and concerned only with material progress which are not preceded by a period of sensitization of the people and of the concerned groups.

Second principle: We cannot speak of the development of a community of individuals without the participation of those involved. This development will, therefore, promote a global society; the individuals involved will possess a critical function which enables them to discern and rectify the inevitable imbalances which are provoked by change. This excludes operations which are for the benefit of individuals who are isolated from society and operations which do not require the development of a preliminary consciousness among the people and groups concerned. It allows operations which call for the participation of the greatest number; which promote the well-being of communities; and operations which do not create uncontrollable imbalances among people and groups.

Third principle: Volunteer services should answer to a real need of society of the concerned community, to train and render competent the persons engaged in these operations, so that they can become autonomous. This excludes operations which are contrary to the national plan; operations which are contrary and competitive to those of the community; operations not related to the means of the local community; operations that take the administration for their ultimate end; and operations without any planned training of the people who are engaged. It allows for operations which develop into responsible and autonomous structures; operations which are carried on within the framework of the national plan of development; operations which provide explicitly for the training of those persons engaged.

Fourth principle: Development operations should grow within a determined area and culture, to answer to the real needs and the possibilities of the concerned populations, by favoring the integration of these populations to be more whole, unified, and fraternal. This excludes operations launched without a sufficient knowledge of the environment; operations carried out only by the civil officials; and operations where the priorities are defined by the civil officials. It allows operations of local character which are under the responsibility of locals and operations that help people to integrate within themselves and within the area where they live the values of the past.

The application of these principles finds its base in the economic option community adopted by the African countries under the name of

"planned liberalism," aided by "self-centered" development. This philosophy imposes on each citizen and on each community obligations that imply *participation* to insure a decent level of life; *contribution* to the development of the nation by emphasizing their national inheritance; and the *utilization* of human and natural resources, all these operating within the framework of the national plan of development, the support of national efforts, and external aid from all organizations and nations of the world.

Thus, voluntarism, the free participation in development operations by human investment, is taking form in our countries to the point that we can say that volunteer service has become a way of life for each one. The necessary motivation, the sensitizing of people to these principles of development, is advocated in political meetings, in religious sermons, in popular reunions and it is also aided by education programs and, for example, the training of postgraduates. All this has given birth to numerous initiatives within the framework of volunteer service, crowned by different forms of the *National Civic Service for Participation in Development* (NCSPD), which is organized by the government.

I would like now to present a view of some of these initiatives in four groups corresponding to the levels and to the nature of the responsible organisms: spontaneous, grass roots initiatives; initiatives from religious groups; initiatives from youth movements; and government initiatives.

Firstly, the grass roots initiatives. These villages and groups of villages spontaneously rise up and group themselves in order to construct liaison mechanisms among and between villages and cities; to repair destroyed bridges or to construct new ones where there are none; to build schools, dispensaries; to construct chapels; and to participate in public works programs.

Secondly, initiatives of religious organizations. The Christian churches, notably the Catholic church and Protestant churches, have involved themselves on numerous occasions in volunteer service. Through the Bureau of Social and Economic Activities (BASE), of the Episcopal Conference of Cameroon, the Catholic church organizes volunteer service. Notably, it organizes the organization of village communities of which the leaders receive training in rural animation and group dynamics. These leaders are then charged to sensitize the populations to undertake the economic and social development of their locality. One of the methods used consists in putting together all human and material resources in the collective interest.

I will cite here as an example of volunteer service, the experience

realized by the "Centre de Promotion Rurale d'Efok (Cameroon)." To promote the economic, social and cultural development of the rural people, this center is active in three domains. Firstly, the theoretical domain. The Center provides professional training in rural jobs; economic and social education of the villagers; and the organization of the production and commercialization of agricultural products.

Secondly, the practical domain. The Center promotes agricultural exploitation by practical demonstrations in the plantations of the groups of the region.

Thirdly, the domain of staffing. Continuous action in the villages is assured by the use of teams. The method of work consists here, for the men, in the training of work groups and the launching of actions of development. For women it involves the organization of demonstration projects in homemaking art and domestic economy, etc.

The Protestant churches (grouped in the Federation of Churches and Evangelical Missions of Cameroon [FEMEC]) are also concerned with popular services similar to those of the Catholics. FEMEC, with the help of charitable organizations around the world and with the help of grants from the government, has just started a vast plan of development for certain regions of the country. The program of the project embraces the domains of post education opportunities, mobilization, and the organization of collectives. The voluntary contributions of the population to this project are important and constitute the continuing support of programs put into operation. Within FEMEC numerous movements have evolved. In presenting here just one of these movements, the Protestant Agricultural Youth of Cameroon (JAPEC), you will have a picture of the others, as they all pursue the same goals: to unite the young people in Christian communities without regard to sex, tribe or clan; to be evangelical, and to evangelise the others; to improve agriculture, breeding, sanitary education; to revive and research music and traditional art in order to develop spiritual, social, family, economic, cultural and civic life; to help in the professional training of peasants, farmers and breeders, etc.

The core activities of JAPEC are numerous and I cite here only the principle ones. Each year JAPEC edits a brochure guide on the annual program of education of its members. This is prepared by a voluntary congress of pastors and of lay people, and it contains religious, social, and economic teachings on agriculture and breeding. Groups, circles, or clubs are constituted around parishes in the villages and cities forming bases which determine the action of the JAPEC in the various locali-

ties. The organization of cooperatives, communities and work groups is a constant theme. At the present, there are 300 such groups that constitute a whole range of small economic enterprises animated by the young people. JAPEC also organizes, each year, conferences, work camps and staff training courses. Throughout the country, FEMEC, with the help of the Commission for Development, runs several centers of agricultural promotion. But in spite of these largely positive accomplishments, there is still much to be done, gaps and insufficiencies to be overcome.

Among the tasks yet to be realized are: providing equipment for the audio-visual and technical center; the creation of new centers for the promotion of women; and the development of cooperatives throughout the country.

So, in the ways I have described it, the Protestant Agricultural Youth of Cameroon, thanks to the dedicated work of its leaders, commits itself to orient young people towards self-centered development, in such a way that the young person mobilizes himself to be the motor and the promoter of his own development, and to be capable of fighting the hunger, sickness and misery around him.

Before I conclude these remarks on FEMEC, I should add that it works in cooperation with all the Evangelical Missions of Central Africa.

The third initiators of volunteer service and development activities are Youth Movements and Associations of Integrated Development.

In the African countries, numerous youth organizations, movements, and free associations function and they, too, further the development of their respective nations. They each have slightly different emphases and approaches, according to their respective environments; but, their objectives are fundamentally the same: they basically concern themselves with the promotion of the development of their environments through voluntary work for the profit of the whole local community.

In Cameroon, these various organizations are grouped under the auspices of the National Youth Committee and Integrated Postgraduate Education. They conceive and coordinate, under the tutelage of the Ministry of Youth and of Sports, policies of action and the development of intellectual and physical resources in the common effort of development. Their programs are as ambitious as the problems of development are difficult. This is why we can say, paraphrasing President Ahidjo, that "the battle for young African people consists and must consist in manifesting itself a fight against underdevelopment, against misery, against ignorance, against oppression, and against injustice."

Their programs of activities consist, in effect, of searching for roads

that lead to the social and cultural development of the community by putting collective machinery into operation.

From among the numerous youth movements and associations of integrated development, I would again like to present just one example: The Rural Youth of Cameroon (JEURUCA).

JEURUCA aims, as its objective, to improve the quality of life in the rural areas, thus preventing the rural exodus that has emptied the villages of its live forces through the migration of young people toward the cities, which has led to the older generations becoming solely responsible for the destiny of these immense areas.

In its program of activities, JEURUCA attacks this sickness at the root by bettering the social, economic, cultural, and structural conditions of the rural environment. Its activities include: the organization of young people in volunteer groups for the construction of social, economic, and cultural infrastructures in the village (schools, dispensaries, roads, etc.); the organization of production and commercialization of agricultural products; the organization of educational activities aimed at both young people and adults in the villages; and the organization of volunteer work camps and traineeships in rural areas. The execution of these programs is based on the order of priority fixed by the local group itself after study of the environment with the assistance, both technical and material, of public or private organizations. More than a dozen "rural youth activity centers" are operating throughout the country.

Finally, let me turn to governmental initiatives in the field of volunteer service and development.

The participation of young people in volunteer service and the positive impact of their actions have led governments to create organisms such as the National Civic Service for Participation in Development, as I mentioned earlier. The exact nature of the programs of the National Civic Service for Participation in Development vary according to the nature of the political regime found in any particular country, but they all constitute a form of civic education, and a promotional instrument for the development of rural and urban communities throughout Africa. The strategies and programs of action of these National Civic Services aim at the global development of populations through structures of integrated training, through the mobilization of populations and through the integration of young people in production processes, especially in the agricultural domain and through the development of rural arts and crafts. They also aim at the promotion of rural and urban

communities through global development strategies notably through the development of processes of integrated education, organization of enterprises of production, the transformation and commercialization of agricultural products, animal industries, and arts and crafts, and the provision of practical training and retaining within jobs and domestic and rural economy.

The gaining of these objectives is fostered by raising the consciousness of the realization of individuals about needs and situations, by integrating the total resources of the community, and by the participation of the local population.

This is why the activities of the National Civic Services are accompanied by political, economic, cultural, and social training.

In addition, these programs of training are supplemented by training in elementary methods of defense through programs elaborated by the Ministry of the Armed Forces. The programs of National Civic Service are principally concerned with recruitment of young volunteers who are often unemployed; with simple civic and technical training of these young people in various professional domains and in various structures with the insertion of these young people into the processes of agricultural production, breeding, arts and crafts, etc. They are, in addition, prepared to work in the general interest for needy communities and for the nation as a whole.

Finally, within the framework of the technical assistance that our countries receive through agreements established with the industrialized countries, volunteers from these countries are also put at the disposal of the African countries. On their arrival, the volunteers are placed with state para-public, or even private organizations. They work on programs which have been preestablished by the bilateral agreements that govern this assistance.

I should like to turn now to some of the problems which are encountered by volunteers.

Among these problems one can underline in particular: the lack of sufficient information which allows us to know where volunteer intervention is the most desirable; the lack of means of placement, so that volunteers can go to places where their presence is most needed; the lack of the necessary resources which would allow the volunteer to successfully accomplish his task; and finally, the lack, sometimes, of the means of subsistence of volunteers during their stay in the places where they are called to serve.

These various difficulties constitute serious drawbacks to the expan-

sion and raising of the efficiency of volunteer activities in our countries, because often those who solicit the help of volunteers lack the means to support them, and though the volunteers are rich in their heart, they are less rich in their pockets. They can only give what they have—their goodwill.

We think, therefore, that during this conference we must address ourselves to these problems, and also decide on how to coordinate the diverse efforts which are actually going on now in this domain throughout the world. We think it would be desirable to do this and we would therefore like to suggest a certain number of measures.

Firstly, to create an international information organ for volunteer service, widely distributed, so as to inform one and all of the existing needs of volunteers throughout the world. Secondly, to create an international aid fund for volunteer service, so that funds are available to facilitate the placing and equipping of volunteers, particularly in the disadvantaged zones. Finally, to create an international volunteer service corps available at all moments to intervene after natural calamities, no matter what part of the world. One must also note that the creation of an international volunteer corps would present another advantage of social importance: that of limiting the effects of moral depression caused by unemployment. Unemployed people can and should be encouraged to participate in volunteer activities during the times that they are unemployed. The placing of these people in volunteer work, especially abroad, can open new doors and perspectives of fruitful cooperation in their host countries—why not? It is indisputable that with their knowledge of techniques of development, volunteers from industrialized countries can easily render themselves useful in our countries, which are still ill-equipped, where there is still much to do, and to achieve new forms of fruitful cooperation profitable to all.

Before ending, I would like to conclude my speech with a vision, perhaps simplistic, of what I would like to see in volunteer service, both national and international.

In effect, voluntarism is the most dynamic manifestation of love, of charity, and of the gift of one's self. It is similar to the life of Christ who gave himself to human suffering to save man from sin. Voluntarism constitutes, therefore, in our eyes, the most beautiful example of nobility of heart. What else can we think of these young people of the Peace Corps, or the Volunteers for Progress, who have abandoned the skyscrapers of America, or the luxurious comforts of Europe, to come to risk their health and even their lives in our African countries. They do

it voluntarily with the determination to bring to us what they have and to help realize the benefits of progress and peace. These young people throw out a challenge to humanity, a challenge of love: the gift of one's self for one's neighbor.

One of the great men I have known, Dr. Frank Buchman, had a conviction that:

"Sickness dominates in the world
because there is not enough love in our hearts.
If each one loved enough,
If each one shared enough,
each one would have enough,
and brotherhood would find
its true significance
because there is enough in the world
for the needs of all,
but not enough to satisfy the lust of each one."

And we think, very sincerely, that the finality of the action of volunteers which we organize must surpass the simple framework of sporadic assistance to become a true current or flame of love capable of tearing down barriers of egoism, hate and fear in the world in order to create a more just universal community, more brotherly, and more prosperous.

Voluntarism will be the instrument of peace and of progress, the most efficient in our history. Long live international brotherhood! Long live peace!

Second Case Study: Sri Lanka, presented by A. T. Ariyaratne, President, Lanka Jatika Sarvodaya Shramadana Sangamaya

People's participation in development is not new to Sri Lanka. It is a tradition as old as the Buddhist civilization of the country itself. In the well-recorded 2500-year-old history of Sri Lanka instances of the king working shoulder to shoulder with the commoner, knee-deep in mud in the paddy field, or in the construction of tanks, irrigation works and religious structures were fairly common. Sharing of labor for common tasks was known by different names at different times. Nowadays we call it "shramadana"—Gift of Labor.

Traditionally voluntarism was a highly respected virtue. The accepted norm was voluntary service, having a paid job or being professional was an exception in those times. On the other hand those who rendered voluntary service to the community were held in high esteem and were looked after by the community—the Buddhist monk, the village physician, the blacksmith, the craftsman, the sculptor, the potter and the farmer—all of these shared their knowledge, effort and produce in this service-oriented society. The absence of a money economy and of acquisitive organizations led to a social cohesion among the people that was a characteristic of those times. As a nation the people enjoyed self-sufficiency in respect of their basic needs. In decision-making they were almost self-governing at the village-level. Simple administrative arrangements close to the people, land owned in trust for the people without absolute individual ownership, simple divisions of labor and a functional leadership in the village would all have contributed to the life of cooperative and self-help communities in Sri Lanka.

The disintegration and decay of the old order started with the advent of western colonial powers at the beginning of the sixteenth century. When they finally left in the middle of the twentieth century they left behind a heritage of individualism and competition in all fields of life. The center of power had been shifted from the village community to an urban elite. A self-sufficient economy was replaced by an import-export economy dependent on price fluctuations in the world market manipulated by the rich countries. The English-speaking minority occupied administrative positions while the Sinhala-Tamil educated majority occupied less lucrative jobs which made them subservient to the former. In spirit, in thinking and in action the freedom, equality and vitality the people had possessed as a nation was lost. However, agriculture continued to be the main occupation of the people of Sri Lanka. Among

the farmers the old cooperative way of agriculture and self-help prevailed to some degree. The only distinct group of volunteers in the service of the people was the order of Buddhist monks. Leading a life of celibacy and simplicity they survived as an identifiable voluntary service group in spite of the oppression, ridicule and intrigue imposed on them by the western religious orders throughout the 450-year period preceding independence.

In the pre-1948 era the predominant voluntary bodies that had government recognition were mostly Christian organizations. In the field of education and social service they were very active with the patronage of the colonial government and backed by foreign funds. They did valuable humanitarian and charitable services though mostly in a sectarian manner. On the other hand the predominant Buddhist-Hindu majority also had their voluntary organizations at village level as well as at national level, even though they were not backed by the government. Their strength came from tradition and almost exclusively from people's resources. In essence these were voluntary movements which inspired and educated the people to learn about their culture, language, history, and religion, to fight for independence and lost rights, and to sacrifice for the reconstruction of their nation. These people's movements with a cultural and nationalist flavor were always suspect, and they were discouraged and made ineffective by the colonial administrators. Some of these attitudes can still be found today.

But before I continue to describe the growth and development of these indigenous voluntary development programs I shall briefly describe the other government and non-government programs in Sri Lanka of which I am aware. Firstly, the government program.

During the late 1940's and early 1950's the government launched a *Rural Development Program* which aimed at mobilizing people for self-help at village level. This was the first governmental attempt made to mobilize rural people for self-help. Very useful self-help programs such as construction of access roads to the villages, school buildings and community halls, wells and other public utilities, were carried out by the people with support from the Rural Development Department. By the middle of the 1950's this movement was a spent force having lost its dynamism due to various socio-economic and political factors. To this day this is true even though attempts were made at different times to inject new life into the official rural development movement.

Another government attempt in the direction of mobilizing people, especially youth, was the *Youth Settlement Program* that was launched

by the Land Commissioner's Department in the mid-1960's. Unlike the Rural Development Program this had no voluntary element in it, even though cooperative effort for self-development was inherent in it. Between 1965 and 1971, 41 settlements were established in which a little over 2,700 youth have been settled in nearly 3,000 acres of land where they are self-employed in agricultural and allied fields.

One of the biggest attempts to mobilize youth for increased food production was the formation of the *Land Army* (or Agricultural Corps). Youth between the ages of 20 and 30 who had received only 5 years of formal education were recruited. In March, 1968, the strength stood at 7,000 youths in 45 camps. The Land Army involved military type discipline, heavy labor type of work, such as jungle clearing, irrigation work and restoration of tanks, and some basic training in agriculture. It was disbanded in 1970.

The Freedom From Hunger Campaign in Sri Lanka is also a government institution. Its most recent undertaking has been to formulate a self-employment program for unemployed youth with the cooperation of non-governmental organizations. The funds are to be raised from Campaign's committees in rich countries.

The most realistic program initiated by any government so far and which has the greatest potential for mobilizing the human resources of the country is the system of *Divisional Development Councils* established by the Ministry of Planning and Employment. This scheme which was launched in 1971/72 has already established over 600 such Councils throughout the island. This program is estimated to generate sustained employment for over 30,000 persons by 1975/76. Youth, both male and female, mostly between the ages 18 to 35 participate in this program which provides on-the-job training in projects such as agriculture, quarrying, making bricks, agricultural tools, boat building and fishing. The program is backed by grants from the government and loans from the People's Bank which are repayable with interest in monthly installments. In all projects cooperative principles are followed.

Over half a million acres of privately owned land were taken over by the government under the Land Reforms Act in 1972. The Land Reforms Commission which was constituted as the statutory body to administer this land established what are known as *Janavasas* (people's settlements) in these lands. The members of the Janavasas are unemployed rural youth. Most of these lands are developed lands and the settlers are expected to maintain and improve their productivity. Janavasas are expected to develop on the cooperative principle where

people themselves manage their land, organize production, and share the income.

The idea of a National Youth Service Council was officially mooted in 1960 in a speech from the Throne. A governmental Committee on National Service was appointed later in the same year and its report was published in 1962. However the Council was not finally established until 1969. It functions directly under the supervision of the Prime Minister. It is the national level policy making, planning and coordinating body on youth services in Sri Lanka. Although the council does not directly service the activities of already established direct voluntary agencies, it aims to support and coordinate broadly their functions and programs.

The Council caters to youth between 14 to 25 years in the fields of training and education for responsible adulthood, involvement in welfare and development work, and the integration of youth into the economically active society.

Between April 1969 and March 1970 over 200 work centers were established at which over 40,000 youth were enrolled. It was reported that an average of 27,000 reported for work daily, carrying out an enormous amount of development work. "Credit" cards were issued to youths who earned one credit for an aggregate of 5 days of national service. Each credit entitled them to a cash bonus. Of this, about 60% was paid direct to youth for their subsistence while the balance was deposited by the Council in the individual's bank savings account. Examples of projects in which they served were: minor irrigation works, tank restoration and desilting, road construction, construction of wells and play grounds, community buildings and reforestation of stream reservations. Generally they worked in teams of 50. The scheme was suspended by the government that came to power in May 1970, but in August 1972, a reorganized program was started. A six week training program for 120 youths between 16 and 30 years of age, selected on an electoral basis, is carried out at a new center. By July 1975 over 1,700 youths had been trained there.

The most ambitious undertaking by the Council is a large Collective Farm complex. In three units of 500 acres each, 750 youths are settled in collective farming and a fourth one for 350 girls has also been started. Library services, recreation programs seminars and conferences, international youth exchange programs are the other activities for youth that the Council has so far undertaken.

These are just some of the government-operated schemes for mobili-

zation and training which exist in Sri Lanka. Before passing on to the non-government programs, I should like to briefly mention the fact that the Department of Rehabilitation has several schemes—industrial and agricultural—for ex-offenders, a group which has not been mentioned yet at this conference.

Let me now turn to the non-government organizations.

In the field of social welfare services there are a large number of national level non-governmental organizations. Some receive an annual grant from government departments, while some have international affiliations and receive assistance from sister organizations abroad. Here, briefly, are just a few examples.

The *All Ceylon Buddhist Congress* is primarily concerned with the rights of the Buddhist majority in the country, being the central body which brings together all Buddhist organizations. This organization maintains, with government and public support, a chain of homes for orphans, old people, elderly monks and the handicapped, under the supervision of volunteer office-bearers. It has a youth wing too, and it has recently started a vocational training program for youth.

The *Lanka Mahila Samiti* (Sri Lanka Women's Association), which started in 1930, was perhaps the most popular national body which had contacts at the village level for a long time. By 1970 the Samiti claimed over 2300 units at the village level with a membership of over 200,000. They run a residential training institute for both paid and voluntary workers. In recent years financial difficulties have caused them to limit or curtail some of their activities.

The Boy Scouts Association and the Girl Guides Association are two old but active all-island organizations which mostly cater to school children. In 1970 there were well over 30,000 Scouts and Guides in the country. Both organizations are increasingly taking to community service and community development programs.

The young men's and women's religious associations (YMCA, YWCA, etc.) are also long-standing voluntary organizations having programs of recreation, camp work, leadership and vocational training. Some of them have also launched training and self-employment programs.

The Red Cross Society with over 10,000 members, mostly youth, and nearly 60% from rural areas, is the premier voluntary body in the field of First Aid. They provide emergency and relief services during national calamities and at festivals. The Saukyadana Movement is another popular medical aid movement. St. Johns' Ambulance Prigade is the other

First Aid agency. The Red Cross Society has recently gone into the field of home crafts and agriculture also, though in a limited way.

The local branch of the Service Civil International organizes work camps though not very frequently or at regular intervals. There are many other excellent examples of employment-generating, youth-involvement projects, often started by voluntary initiative at the local level, and the Sarvodaya Shramadana Movement which I am now going to describe in more detail is the most well known non-governmental organization which has undertaken a large volume of social development work involving youth in Sri Lanka.

The Sarvodaya Sharmadana Movement was conceived in the mid-1950's. It took concrete form when teams of students (in the 14 to 18 age group) and teachers started organizing and actively participating in what were then called "Educational Extension and Community Service Camps" in backward villages. Soon this program was open to non-students as well and it came to be popularly know from 1960 onwards as the Shramadana Movement. Shramadana means *"gift or sharing of labor."* It was later prefixed by the word "Sarvodaya" meaning *"the welfare of all"* when the movement was formally established as a non-governmental organization.

Sarvodaya Shramadana has several objectives. Firstly, it aims to provide, through Shramadana Camps and other constructive means, adequate opportunities and the appropriate mental climate for the realization of the principles, the philosophy and the objects of Sarvodaya by the Shramadana Sewakas and Sweikas who volunteer to engage themselves in village development and community welfare projects. It aims to provide opportunities for youth to acquire a correct understanding of the socio-economic and other problems of the country and organize educational and training programs for them to learn ways and means of solving these according to the Sarvodaya Philosophy. It tries to organize programs which aim to eradicate the distrust and disintegration which springs from differences of casts, race, creed and party politics. The Movement propagates such qualities as selfless service, self-confidence, self-denial, cooperation, self-discipline and the dignity of labor among the people of the land. It aims to encourage the development, especially in the youth, of healthy views of social justice, equality, love of one's motherland and international brotherhood. It aims to develop cooperation and unity among the urban and rural communities and to evoke their inherent strength to bring about an all-round development in their spiritual, moral, social, economic and educational life. It trains

and organizes groups of youth who are ready to come forward and render voluntary service in times of national distress as well as in community development and social welfare programs. It mobilizes all the resources of the people—their time, intelligence, energy, land, wealth, specialized skills and technological knowledge.

The Movement associates itself with the agencies of the UN and other international organizations, such as FAO and WHO, and indeed it promotes the idea of the need for the establishment of an International Shramadana Corps, under the auspices of the United Nations.

The members of the association accept the following principles; to observe truth, non-violence and self-denial at all times; to reduce gradually their everyday needs in order to attain progressively the goal of a simple way of living; to steer clear of any political party affiliations in order that the sanctity of the association may be preserved; to reduce and not to add to the burdens of the State in regard to the financing of communiy development and social welfare projects and to render assistance through Shramadana to expedite such work; to change by non-violent methods to a Sarvodaya social order which is based on community ownership, cooperation, love and self-denial by giving up the present way of life based on private ownership of wealth, selfish competition, hatred and greed; to realize that Shramadana is only the first step in the achievement of a total non-violent revolution in all matters social, moral, political and economic and to take steps to establish a society where justice and equality shall prevail and where exploitation of man by man in any form would be entirely eliminated; to work towards the ideal that maximum well being and happiness of humanity can only be achieved when within countries people are non-violently organized as self-reliant, when within rural and urban communities scientific and spiritual values are harmoniously combined for the welfare of all and when the world communities consisting of such nations organize themselves into commonwealths of independent national states where peace, cooperation and mutual respect for such independent nations' freedom are the salient features.

The membership of the association is open to all persons irrespective of race, sex, or nationality provided they are not under 16 years of age and agree to accept and abide by the principles and the objects of the association. There are six categories of members who enjoy equal rights. They are Youth, Ordinary, Donor, Life, Honorary and International members. Every year an Executive Council of 35 members (including 15 members of the Council of Elders) are elected and this council runs

the affairs of the movement. They are all voluntary workers. They are assisted by an administrative staff who receive a living allowance.

In order that the association does not lose its vitality as a people's movement other special Sarvodaya formations have come into existence, so that their members can join the association without difficulty. These include a children's group, a youth group, a mothers' group, a farmers' group, a general elders' group, a Buddhist monks' conference, and various branch societies, and affiliates.

At the time of writing this overview the Sarvodaya Shramadana Movement is implementing various programs. There are programs (all of which include training, placement and follow up) for pre-school educators which provide services for over 300 pre-schools in villages; for "Community Kitchen Workers"—nutrition workers at the rural level—which provide services in over 250 villages; and for village level health workers in village health centers.

Then there are programs of training for village level and regional level community development organizers, for Buddhist monks (in community leadership), and for those wishing to be self-employed in agricultural farms, carpentry and metal work shops. The movement also organizes programs of vocational training in agriculture, woodwork, metalwork, masonry, brick making, pottery, arts and crafts, photography, printing, leather work, and cooperative management skills.

The movement is engaged in numerous other activities, including an appropriate technology development scheme, a "One Thousand Villages Development Program", a study-service research program, and an international volunteers exchange scheme.

I think that everything I have said up to this point will have conveyed a fair impression of the kinds of work which members undertake. But, in brief, there are five main fields in which we work: education, health, agriculture, cottage industries, and small scale industries. In the education field, the work ranges from pre-school schemes to future and vocational education. In the field of health, it ranges from environmental sanitation and the construction of latrines, to preventive health care and work with the mentally and physically handicapped. In agriculture, our members are involved in irrigation and soil conservation, cooperative farm management, and reforestation, while in the cottage industry field we provide training in Batik and bamboo work. The development of appropriate technology—in particular making simple agricultural implements and machines—comes under our work in the field of small scale industry.

The headquarters of the movement also serves as a Development Education Center for over 300 workers who reside there as one large family. There are four other Development Education Centers in the districts. These centers are connected with over 50 regional centers which are linked in turn to the 1000 villages and more which have joined the Sarvodaya project.

So much for structures and areas of work. Let me now turn to the question of motivation. To the people of Sri Lanka the Sarvodaya philosophy is quite intelligible and its programs are quite practicable. These only remind them of the potential they possess, and strategies and family structures they have inherited from time immemorial. There is nothing artificial or extraordinarily demanding about it.

Development begins with awakening of man—awakening his or her physical, intellectual, emotional, spiritual, social and economic well-being as an integrated whole. Man is right at the center of development, not capital, machines, growth rates or high sounding slogans. All these become meaningful only if man awakens and raises his consciousness about himself, his society and his environment. The first principle therefore in Sarvodaya is the total personality awakening of the participant himself. To awaken one's personality one has to develop four qualities, namely: *Metta* (respect for all men, beasts or plants) ; *Karuna* (compassionate action to serve others) ; *Muditha* (deriving joy out of service) ; and *Upekkha* (mental equanimity) .

An inspired and trained leader then points out to the community the possibility of translating the above concepts into development action. He can point out that through organized self-help (which is organized compassionate action) many problems facing the community could be solved. This is what the trained Sarvodaya volunteer does in order to get others to volunteer for community service and development program. Of course, once the community is motivated, the rest is a matter of proper organization to decide on a plan of action towards realizable targets, the achievement of which in turn consolidates the faith of the volunteer in the movement.

A Shramadana Camp where fifty to five hundred persons may camp out and work together in a village development program is an inspiring and motivating experience. Group living based on the traditions of sharing, pleasant language, constructive activity and equality in association is practiced.

There are three meetings everyday where all men, women and children come together as equals to meditate, listen to talks, sing together

and to discuss problems, and to ensure that everyone is working toward the same goals. Official and social leaders from the community itself and the surrounding areas are invited to participate in the program. In this manner the labour and skills of everybody irrespective of age or positions they hold can be mobilized for community service for short periods of time which is sufficient to lay a psychological infrastructure upon which later programs can be built. At the beginning, perhaps, only a few families from the local community participate, but later in the same camp or in subsequent camps, Sarvodaya has found no difficulty in attracting the participation of almost all the people. The movement has harnessed the energies of several hundred thousand people in this way during the last eighteen years.

Once this psychological infrastructure has been laid, steps are taken to lay a social infrastructure in the village. A few dedicated young people who are ready to volunteer for long-term service are now trained in the skills necessary to run specific village level programs of the kind I have mentioned earlier—pre-school, community kitchen and village health program, for example. In the village they work, not just in the specific programs for which they have been trained, but also in an integrated village reawakening program. Another aim is to enable these volunteers to transfer to self-employment positions in the village.

In trying to link voluntary service with self-employment it is comparatively easy to create the psychological background and the social organization in the village community where the volunteer serves. But some of the difficulties are: the costs of training, the reactivisation of the village economy, the problem of landlessness (or the administrative difficulties which make it difficult to obtain even the available lands), the problem of shortage of capital and the problem of marketing surpluses. Very close cooperation and understanding between the government and the voluntary agency can help to overcome these problems.

In the village situation sometimes it is not possible to generate self-employment for all the unemployed youth through the intermediary of a voluntary service period due to shortage of resources, particularly land. In such cases their services are extended to places where there are unused land resources that could be developed to generate employment and give them a satisfactory income. Perhaps I should also mention at this point that volunteers from many other countries all over the world have come and worked with Sarvodaya, both learning and teaching. The development of the appropriate technology program,

for example, has been aided by a team of six technologists from the Netherlands who are working alongside Sarvodaya volunteers. Throughout the year, therefore, Shramadana camps are organized in all parts of the country, especially in villages that come under the 1000 Villages Development Scheme. According to the time available to them, men, women and children from the villages, as well as students, officials and people from all walks of life from outside the village, volunteer for these camps for periods ranging from one day to one week at a stretch. This is perhaps an opportune moment to look at the various types of volunteers we have, for the range is very wide indeed—some may serve, as I have just said, for one day, while others may serve for their whole lives.

The *life-long volunteers* are the Buddhist monks. The monk commands respect and obedience; he is a traditional community leader. Nearly 3000 monks are associated with the movement (there are 20,000 in the country altogether), and over 600 of these have undergone the training scheme I described earlier. Many of them now lead village development projects. Due to their simple life style, and the fact that, traditionally, they are supported by the community, they need little financial support from the movement, which needs to provide little more than the wherewithal to get the community development work going.

I have also already mentioned another type of volunteer: the *long-term volunteers*, who are mostly young people serving for two year periods in the villages, though some have served for longer. For many of them, this period of volunteer service leads to paid work or self-employment.

The bulk of the movement's volunteers serve for short periods in the camps of between two days and one month. In 1975 over 37,000 people served in this way (though this figure does not include the numbers of villagers who participate in the ways I have described earlier.

We also try to attract *specialist volunteers*—economists, doctors, engineers, teachers, health workers, lawyers, accountants, etc.—so that their special skills and talents can be put to good use in the movement and its welfare and development projects.

Then there are the many *foreign volunteers* who come to serve. From the experience of the Sarvodaya Shramadana Movement three points with regard to foreign volunteers have to be stressed. Firstly, they must understand the Sarvodaya philosophy, and secondly, they must be integrated with the movement. Thirdly, there is the question of the expec-

tations of the foreign volunteer. Often foreign volunteers fail to understand that our philosophy is different from theirs, not only with regard to the non-violent Sarvodaya social order we are striving to build, but also with regard to the means we use to achieve this goal. In other words, the philosophy is closely linked with a life style we practice.

Let me give an example. Mahatma Gandhi wanted to build a social order based on the principles of truth and non-violence. From these principles he distinguished the difference between "a current economy" and "a reservoir economy". The latter uses non-renewable sources of energy such as iron, copper and oil, and everyone wants to possess them. This inevitably leads to violence. In Sarvodaya we try to build "a current economy" which uses renewable energy sources as much as possible. Working on this principle our foreign volunteers should not be surprised when they see wood being used both as an energy source and as building material, attempts being made to use solar energy or methane gas, or a windmill with a teak tower and wooden bearings. When one is used to living in "a reservoir economy" it will be difficult to adjust oneself to this situation. To get settled and work in such an environment where the philosophy is put into practice is a heavy demand on a foreign volunteer. On the other hand, they have, with us, the chance to experience a shared life style.

With some exceptions foreign volunteers were able to adjust themselves with Sarvodaya way of life and got integrated into our "family". In fact, some of them on their return have started communities of the type we have in Sarvodaya in far-off places like Canada and Holland. The enthusiastic foreign volunteer coming from a rich country should not have the mesianic attitude of changing the poor world by his efforts. Rather, he should learn and change himself first and he will soon find that by his change he has changed others.

The need for people's participation in the development of a predominently agricultural country like Sri Lanka cannot be over-emphasized. In the ways I have outlined both governmental and non-governmental institutions have tried in various ways to mobilize people, especially youth, for development. There is no question of the need in the country and the desire on the part of the people to participate in self-development. What is lacking is an ideological basis, realistic strategies and appropriate structural forms about which there is general consensus.

Voluntarism must be integrated with the total development philosophy of the country. It cannot be a mere palliative which allows youth

to idle away its time aimlessly until it finds a place in the labor market. It must be a purposeful, attractive experience which enables youth to mature into citizenship, responsible adulthood and to enter the economy of the country. Sooner or later both the government and voluntary bodies have to get together and evolve a concept from which, to begin with at least, the youth of the country can be mobilized. This is a most pressing challenge; nearly two million youthful hands seek constructive channels to work. If we cannot meet it they will be left on the path of destruction.

When you take the whole world we have, I think, over 15 tons of T.N.T. per person. Therefore, the challenge is not as small as putting some young people to work; its much bigger. It's the reconstruction of an entire human civilization itself. In that spirit, this movement is working, elevating maybe the most illiterate villages, to that height where they think in terms of the well-being of all.

I have said earlier that in Sri Lanka there are 23,000 such villages. The whole world is a place of villages—there are as many as 2 million altogether—that is the size of the task which faces all of us.

Third Case Study: The United States, presented by Dr. Michael P. Balzano, Jr., Director, ACTION

My objective today is to present an overview of voluntarism in the United States. I will attempt to identify various trends in voluntarism over the different periods of our history. Further, I will attempt to touch upon the character of our people and explain how that character relates to our particular form of voluntarism. Finally, against that philosophical backdrop, I will share with you some of our successes and our problems.

Our particular form of voluntarism has its roots in the American colonial experience, and thus reflects the character of the early settlers. The first immigrants to the New World were people who elected to endure the perils of an ocean voyage and the hardships of frontier life in the hope of finding religious freedom. They were Protestants whose religion, Calvinism, placed enormous responsibility upon the individual. The individual was to seek material wealth through strict adherence to the work ethic. Beyond material well-being, the individual was solely responsible for his own salvation.

One might assume that in a society steeped in such rugged individualism, cooperative social efforts would not flourish. However, several factors mitigated against individualism in its extreme form.

First, the colonists encountered the primeval wilderness of an uncharted continent. Isolation, combined with the hostility of New England winters created a situation reminiscent of the Hobbesian "State of Nature" wherein life could be "nasty, brutish, and short." In such an environment social class distinctions quickly evaporated. The worth of the individual was based on the skills or craft he possessed which aided survival. Survival compelled individuals to a collective fellowship.

Second, the distance from Europe precluded all but nominal control over the Colonies by an external government. Providing for the common defense against hostile elements required citizen participation, not only in colonial centers, but in the most isolated areas, where even a minimum of government protection did not extend.

Hence, throughout the Colonies, social order, as well as survival, balanced individualism with collective needs. Interestingly, two organizations which survive in America today trace their origins to early colonial times. These are the Volunteer Fire Department and the National Guard.

Third, Calvinism required the individual to seek moral perfection.

Hence, the Christian dictate of "Love Thy Neighbor" was translated into an obligation to provide charitable assistance during periods when misfortune struck a member of the community. This assistance took many forms. It could mean providing food or lodging, or collectively working a person's farm during the illness of the head of the house.

Together all of these factors form a composite picture of a community where both individualism and collective social effort were compatible. Further, they help to explain the American spirit of freedom from domination by a strong central government. By relying on purely voluntary efforts, the colonists could mobilize human or material resources to combat a wide variety of problems. This same pattern existed throughout the westward expansion and settlement of the entire continent.

Of prime significance in all of this is the social and spiritual meaning ascribed to the act of volunteering. A volunteer gave freely of his time to perform a service to a recipient who could neither pay for, nor obtain the service elsewhere. The volunteer in return received moral and spiritual satisfaction thereby strengthening his own character. Moreover, there was a social recognition of this gesture: while volunteers were not paid money for their services, they did receive respect and honor from the community. People were deemed good citizens on the basis of such public involvement precisely because they gave of themselves to help their fellowman. Hence, in this context, the act of volunteering had meaning in a very special way to the volunteer, the recipient of the service, and the community in which it occurred. Throughout the history of American voluntarism, the social recognition of the human and spiritual meaning of the act of volunteering remained constant.

For more than 100 years after the early frontier was settled, the majority of the social services normally required by the people, came from the people, in the form of voluntary efforts. Charitable organizations thrived with a minimum of public assistance. Then, in the 1930's, a major shift occurred.

The Great Depression tipped the scales toward greater government involvement in providing social services on a grand scale. From 1930 until the mid-1960's, the volunteer movement in the United States experienced a relative decline in the size and scope of its activities.

This phenomenon can be attributed to three factors. First, because of the Depression, the massive government efforts to meet the exigencies of an increasingly complex society precluded volunteers from tra-

ditional roles. Second, professionalization as the result of universal education gradually eliminated the reliance on volunteers. Third, professionals had a tendency to insist that only professionals were qualified to address the problems of society. I would emphasize that at this time voluntarism was not in danger of disappearing, but rather that many institutions formerly dependent on volunteers were now the exclusive domain of paid staff.

But even during this period of relative decline, volunteers continued to play a significant role in providing social services. Schools, libraries, hospitals, fire departments, and auxiliary police—all depended upon volunteer help for survival. No state, local or Federal government could have absorbed the financial impact had this activity stopped.

After World War II America reached unprecedented heights with respect to economic prosperity. Once again traditional forms of voluntarism flourished. Community fund drives and the like focused public attention on solving particular social problems through collective efforts. By the mid-1950's millions of Americans counted themselves in the ranks of volunteers.

It is significant to note that until 1961 the phenomenon of voluntarism was strictly in the hands of non-government organizations. Religious, business, civic, fraternal organizations and bands of citizens from all walks of life raised their own resources to meet a wide variety of needs.

In 1961 a radical departure from this trend was initiated. That year Congress created the Peace Corps, which broke with tradition in three distinct ways. First, it was the first time the United States Government *created* a volunteer agency. Second, the volunteers were paid a living allowance. Heretofore volunteers had worked without financial remuneration. Third, the volunteers left their own community to serve elsewhere. Still, the meaning of the act of the volunteer remained unchanged. The humanism and spiritualism of traditional American voluntarism run as constant themes through the cross-cultural objectives of the Peace Corps goals.

In 1965 the Federal Government once again entered the volunteer realm by creating a domestic counterpart of the Peace Corps, a program called Volunteers in Service to America (VISTA). This program, like the Peace Corps, provided full-time fully supported volunteers to serve outside their community in other parts of America. Throughout the 1960's still other programs were begun and housed in different parts of the Federal bureaucracy.

In 1971, realizing that a combined effort would far outweigh the separate and distinct efforts, President Nixon pulled together the different Federally sponsored programs and put them into one agency called ACTION.

With the creation of ACTION voluntarism became a national priority. Its Director sits on the President's Domestic Council and must present to the President policy options in problems involving domestic and international voluntarism.

The Federal entry into the Peace Corps program is understandable in the sense that the logistics for such efforts require massive outlays of capital—full-time professionals with some understanding of international programming, culture, and language. Moreover, it was seen as America's investment in world peace through the time honored tradition of voluntarism.

The Congress, on the other hand, questioned the government's entry, through VISTA, into a domestic environment already containing millions of private volunteers. Ultimately its justification centered on the need for full-time skilled volunteers who would be used in the War on Poverty initiated by President Johnson. America's poor, it was argued, were isolated in urban ghettos, transient migrant camps, Indian reservations and other parts of rural America. Traditional private voluntarism, primarily a part-time activity, could not be expected to reach these "pockets of poverty". What was needed, it was urged, was a full-time program at the national level which, like the Peace Corps, would send skilled people wherever they were needed. The Congress accepted this rationale and funded the VISTA program.

Over the years our programs have grown in size and scope. On the international side, the Peace Corps now fields some 6,000 man-years in 68 countries. On the domestic side, our growth rate has been phenomenal, rising from 30,000 voluteers to well over 200,000 in the last three years alone. The number of programs operating in the United States has risen from 700 to almost 2,000.

Our constituency also was broadened during this time. We increased the number of people we served; we serviced groups which had not been served, we widened the scope of participants, reaching into the business, religious, labor and fraternal organizations. Many of these groups, who used to sit on the sidelines, are now actively participating both as volunteers and as sponsors of ACTION's domestic programs.

Of what benefit is our presence at this assembly? From our own point of view the speaker from the Cameroon has already expressed our

feelings: There is a need for all of us in the volunteer world to "peek over the fence" to see what the others are doing. But as representatives from the various volunteer organizations, we also came here because we have volunteer programs operating in our own country, or we have export programs in other countries, and we therefore have experiences to share. The spirit of this Conference is that of a group united by one common desire: to share with others the experiences we all have had so that the cause of voluntarism and the purposes which it serves can be advanced. It is our hope that ACTION's experience can be useful to both those who have export volunteer programs as well as those who want to develop a domestic effort of their own.

We believe there are several areas where ACTION's experience can serve a useful purpose.

ACTION has tested and developed a wide variety of volunteer programs. For the past 16 years we have experimented with several full-time volunteer programs. Consequently we have considerable experience in establishing the administrative and support services needed to efficiently operate such programs. By trial, and often error, we tested different techniques in recruitment, training and in the delivery of technical assistance. In the field of service learning we have initiated university sponsored programs. Many modern universities have seen the value of programs that provide practical experience to supplement textbook and formal classroom knowledge. We have developed different prototypes of both full-time and part-time programs designed to deal with the different needs of recipients as well as those which provide flexibility for those who want to serve. Under the corporate structure of the ACTION umbrella not only have economics of scale reduced operating costs for the various component programs, but through programmatic integration, we have produced multiple impact programs with broader social ramifications. In many places we mixed together volunteers from programs designed to deal with different program recipients. By doing so, we addressed a number of ancillary problems which could not have been addressed by one program alone. We mixed the old and the young, bridging the generation gap. We mixed full-time VISTA volunteers with part-time retired citizens, and mixed both of these with university students enrolled in our service learning programs. On one project under the auspices of a university and a number of public and private organizations, the ages of the domestic volunteers ranged from 18 years to 106 years with the skill level mix equally spread. We have designed volunteer programs to utilize the

talents of our senior citizens and retired people. This area is perhaps the most promising of all since it represents a great reservoir of desperately needed skills and experience.

So we feel we have abundant experience to share but we hope our case study will also be useful because throughout the collective history of ACTION's programs, we have made mistakes. Through our errors we have learned, the hard way, that every practical solution to one problem may itsef create another problem.

I referred earlier to the creation of our full-time domestic service program—VISTA. The first five years of its operation were fraught with problems. Programming in the early days was loose. There were no clearly defined goals or objectives. We often put people into the field with little preparation for their assignment other than their burning desire to serve. We sent hundreds of young people into cities to do community organizing—never asking what they were organizing for. Earlier in the Conference, I heard one of the panelists raise a caution to foreign volunteers about the dangers of approaching their assignment as missionaries. How well we know this! There were occasions where our domestic volunteers, blinded with missionary zeal, were ejected from communities by the very poor people they sought to serve.

From our domestic programs we learned a great deal about our own country. We learned, for example, that our local character made nationally designed programs unpalatable at the local level. People would rather go without services than deal with the Federal government. We learned, to our horror, that Americans from one part of the country could be viewed as aliens in another part; and that because of their style of dress, their regional accents and their often radical views, they were not welcomed. We learned that to be successful our volunteers had to reflect the profile of the community in age, level of education, and overt behavior. Over the last 3½ years, we changed our programs on the basis of our experiences. We switched from a national to a local recruiting program, so that today 60% of our volunteers serve in their own regions. Today our programs all contain clearly defined goals and objectives. Today our programs have a broad-base of acceptance, both across the country, and in our Congress: something that was not true during the late 1960's.

There have been a few countries who have asked for our assistance in helping them to set up a domestic service program. We have developed prototypes which may well prove useful to the other countries. Our goal here is to offer information concerning domestic models so

that those countries who choose to develop their own programs using their own populations can draw from our experiences. Hopefully, they can avoid the problems we encountered.

Finally, with respect to our domestic problems, the United States has experienced a number of positive and negative effects of industrialization, technological growth and the formal education system. The same industrialization and technology which enables fewer people in less time to produce more, has upset traditional social patterns. Eduacation with all of its positive benefits has accelerated social mobility to the extent that the traditional family structure and social stability have not been able to keep pace. The divorce rate, alcoholism, and other indicators of social alienation are often caused by the wheels of progress. All societies embarking on courses similar to those of industrial societies should profit by the experiences of those nations.

On the international side, again we have learned by trial and error. Peace Corps programming in earlier years reflected problems which we later encountered in our domestic programming. Loose programming and unclear goals often resulted in wasted effort. Today our program requirements are much more demanding. Over the years we have attempted to respond to the demands of the host countries; in particular we restructured recruiting and training systems.

Having discussed some of our program successes and failures, I would like to turn now to an area which should be of great interest to this assembly: the area of contemporary unsolved problems. I alluded earlier to our domestic private voluntarism and government-sponsored voluntarism. Here we face a problem in trying to resolve some minor, but real, conflicts between them. The private sector justifiably fears Federal encroachment and domination. Public disenchantment with Federal programs over the last decade has increased public suspicion of government in general. At the present time, the ACTION Agency is conducting an experiment in which we open our doors and offer to the private sector the use of our volunteer support systems. We hope that our resolution of the differences which keep these two forces apart might be useful to countries with both government and privately sponsored volunteer programs.

Another problem arises from a rapid increase in the demand for volunteers who could help defray the cost of social services for cities staggering beneath colossal budget deficits. Voluntarism is the least expensive, most effective means for providing social services and is unquestionably the answer for cities in such plights. But the problem

arises from labor unions justifiably concerned about the jobs of union members, the preservation of wages, benefits, etc. In the more industrialized nations where labor unions are sound, this concern becomes very real. Our domestic legislation prohibits us from using volunteers in areas where people's employment might be threatened. What I am saying is that perhaps our experience in this area of the relationship between volunteers, paid staff, and the labor unions might also prove useful to others.

On the international side our problems can be divided into programmatic and philosophical problems. On the programmatic side it must be recognized that the deployment of trained volunteers requires massive amounts of logistics and planning. Programming requires good planning on the donor side of the equation, but it also requires the host government to approach volunteer programs with equal seriousness. Those governments who have made major investments of their time in planning, both in program design and deployment, have had good results. Those countries who have not made the time inputs in programming have had poor results. If we are expected to recruit, train and place volunteers in effective programs, we must have the cooperation of the ministries overseeing such programs.

The second programmatic problem stems from the skill level of volunteers being requested. Each year the skill level is escalated to the point where it has become impossible to fill last year's requests, let alone the more difficult ones of this year. This problem also stems from requesting volunteers with advanced professional degrees, when the level of skill required is really far below that requested. Perhaps the problem lies with us. Perhaps we have been too embarrassed to say "no" to these kinds of requests. Perhaps the problem lies in the misunderstanding of the extent to which an advanced degree is required or even useful. Quite often, people with advanced degrees need highly sophisticated settings in which to operate. Many over-qualified volunteers have left a country because the level of technology or sophistication on his particular project was incompatible with his skills. We need to talk about these programs; that is another reason why we are here.

From a philosophical perspective, still other problems appear. We live in a world vastly different from that in which the Peace Corps began. Many of the nations with which we deal are experiencing a rise in nationalism. This has led to a desire to seek examples to emulate from within the country. This has had a serious impact on foreign volunteer programs—so serious, in fact, that those of us in the donor

nations have yet to understand its full ramifications. What will this mean? Are we to view the dwindling requests for programs as a reflection of this philosophy? Or does it mean that donor nations in the future will be asked to send volunteers to help the host country start its own volunteer programs rather than continue one-to-one service programs?

In any case, we have come here to listen, to learn, and to share with you what we have. Whatever problems we face in the years ahead, and whatever discussion we have in the days ahead, the thing we must all keep in mind is the hope that voluntarism can help in the attainment of world peace and prosperity.

Fourth Case Study: Colombia, presented by Olga de Pizano, Presidenta Coordinacion Colombiana del Trabajo Voluntario (CCTV)

This case study provides an overview of voluntarism in Latin America; and it is divided into four sections. The first section describes the evolution of the concept of volunteering from pre-Hispanic times to the present. In the second section, voluntarism is described as it presently exists in Latin America, including a brief account of the work done by international organizations in the region. A third section is devoted specifically to volunteer activities in Colombia, while the final section presents concerns and general recommendations with respect to volunteer activities in Latin America.

This presentation is based primarily on the experiences of the Volunteer Coordinating Agency of Bogota (ACOVOL) and also on information from other countries provided at the recent Latin American Seminar of Volunteers, and on individual consultations.

Firstly, then, the evolution of volunteering in Latin America. One can distinguish four periods in the evolution of the concept of volunteer service in Latin America.

The first period was the pre-Hispanic one. Prior to the discovery of America, numerous tribes practiced rudimentary forms of service in accord with their level of civilization. Such forms of service were based on the need for mutual collaboration in the cultivation of the land.

The period from the time of the discovery of America extending through the era of conquest and into the period of colonization was characterized by systematic attacks on the native culture resulting in the subjugation of the indigenous cultural values to those of the conquerors. Simultaneous with the arrival of the conquerors, religious missionaries, motivated by the desire to convert the natives to Christianity and to inculcate within them the values of Christian morality, stressed that service to one's neighbor was a religious obligation. Hence, during this second period, the original concept of service was assimilated into religious ethics.

During the third period, the concept of volunteers came into existence as a form of assistance and charity. Once the Europeans were firmly established, they amplified the concept of service by forming charitable organizations which were strongly influenced by religious concepts. The more rich and powerful segments of society established hospitals and orphanages and sought to alleviate the problems of those who were less fortunate.

The philosophical currents which preceded the French revolution and which attended the independence of the Latin American countries influenced the idea of service to society. The concept of liberty, equality and fraternity stimulated the broadening of the traditional concept of charity to include more varied sectors of service in the community such as the fields of health, food and education. However, the approach was still dominantly paternalistic.

The industrial revolution and its social consequences also influenced the development of voluntarism. Service to the community inspired by religious ethics was complemented by the appearance of lay organizations involved in the field of social welfare.

One must also note the influence of European youth organizations formed in response to the two world wars. This concept of youth organizations was quickly transmitted to Latin America, and in the 1950's numerous social service organizations, especially those involving women and young people, were formed.

The first period in the development of volunteer service in Latin America is characterized by its involvement in, and contribution to, socio-economic development. The concept of a social obligation to be actively involved in the fight to overcome the problems of underdevelopment has progressively replaced the motivation based on paternalism and charity. Change has come about, motivated by a heightened social consciousness at all levels of society about social problems and this has served as a stimulus for voluntarism.

International cooperation has also increased, taking such forms as financial assistance to volunteer programs, technical support to improve the effectiveness of these programs, and the export of volunteers from industrialized countries. The latter has also served as another stimulus to Latin American governments to become more active in the area of voluntarism, including, as in some other countries, the creation within the system of public administration of a unit specifically mandated to support the volunteer sector.

I should now like to turn to volunteer service as it presently exists in Latin America. Four sectors are involved in supporting this activity: government, universities, private organizations, and the international sector.

Governments have attributed great importance to volunteer service and have created governmental units to support volunteer activities. These units have as their objectives to define, implement, execute, supervise and evaluate volunteer service programs. They also provide

technical and financial assistance to private volunteer programs. Governments have also included volunteer service as part of their youth programs, considering it to be a form of postgraduate education. Many governments have also stimulated the creation of youth movements (and/or secretariats of youth) which have incorporated volunteer service into their own programs, especially in short term projects. These movements attempt to elevate the civic, social and cultural levels of the youth, through organization and training, as well as community service projects. Governments have also supported volunteer service since it can provide a support for their programs of social promotion or community development.

Universities, through study programs which include social projects, and which are part of the curriculum, play an important role in the execution of volunteer activities. The approach varies from one university to another. Some have established the practice of social service in the community as an indispensable prerequisite for earning a degree in some or all of the professions. Others have not formalized such obligatory practice for all the students, but choose to promote volunteer service programs as a social obligation of the university in the community. Generally, these universities have created a department of social action or a university extension service that is responsible for the implementation of such programs. It should be noted that 80% of the universities in the region have this type of program. There are associations in some universities which stimulate diverse forms of volunteer social action as a part of the curriculum. These associations are national councils, national associations of universities and the like. In the universities there are also programs of volunteer service run by the student federations. In many instances, these student organizations promote the execution of volunteer service work during vacations. These programs frequently receive assistance from the university.

Private volunteer organizations in Latin America represent the most active sector in the area of mobilization of human resources for social action. In this sector there is a wide panorama of organizations which, although they share the same objectives, often differ in their specific approach to social and economic problems. Some volunteer organizations work only within specific fields of action. They are generally permanent and use technically skilled volunteers on a long term or short term basis. The specific areas include education, health, housing, agriculture and social/economic development. Other organizations are not *centrally* concerned with volunteer work, but nevertheless include

it as a part of their program. Examples of such organizations include the scouting movement, youth groups and fraternal organizations. They therefore represent a broad range of interests and include within them volunteer service as a complement to their general fields of activity.

Then there are the public interest groups. These organizations are formed in order to achieve a specific goal and once that goal is realized they dissolve. The objectives of these groups are almost always to contribute to the solution of an immediate problem, such as a natural catastrophy. There are also private organizations which might be termed "national and regional volunteer-coordination groups." These agencies and entities have the responsibility of supporting various forms of volunteer groups. They provide training, technical assistance, financial cooperation, distribution of information and other related activities.

Private international organizations also promote social and volunteer service activities in Latin America by providing various forms of support. These organizations provide coordination at the regional level and support institutions and other national organizations through various types of collaboration, especially in the fields of information exchange between different countries, training, technical support and the search for financial assistance. Numerous other international organizations are also active in Latin America in the support and promotion of volunteer service. Some of these organizations are associated with various activities of the United Nations which promote volunteer service as a means of augmenting and improving the services of specific UN branches. Other organizations are associated with the Organization of American States, whilst other international organizations that should be mentioned are foreign volunteer corps. The fundamental objective of these efforts is to provide qualified human resources in diverse programs of development.

I want now to turn to the third section of this presentation, and describe volunteer activities in Colombia.

In November, 1962, at the Bolivian seminar on "The Role of the Woman in Development," it was noted that numerous volunteer groups developed their work plans in accordance with a long standing tradition that was no longer relevant. Because of this, their plans for new forms of work fell on barren earth. Six months later there was another seminar, where 75 volunteer groups met to discuss the possibilities of coordination. In this manner three regional coordinating agencies were created. In 1976 the number had grown to 13. Prior to the creation of these new regional volunteer coordinating groups there had been

periodic encounters between representatives who gradually perceived the necessity of creating a national coordinating body, so that the affiliated regional coordinating groups could attempt to ensure that volunteer service would contribute more effectively to the solution of social problems in Colombia. Thus, in May, 1975, during the ninth meeting of the regional coordinators, the Coordinacion Colombiana de Trabajo Voluntario (ACOVOL) was formed. The regional coordinating agencies are now divided into three zones, and a national board is formed, comprised of a national director, an associate director, three coordinators and their aides. The functions of the board are to coordinate the volunteer coordinating agencies; to research and disseminate socio-economic data related to national problems; to act in a coordinating manner so that members assist their affiliates in order to contribute to the solution of priority social problems in each region of the country; to represent the regional coordinating agencies to state and private entities (both national and foreign) ; to act before the legislative, executive and judicial branches of public power in order to promote the creation, modification, suspension or elimination of projects, programs, resolutions or laws in accordance with the principles upon which volunteer service is based; to establish similar reference marks in order that the training, evaluation and coordination given by regional agencies to their affiliate groups take into account the specific necessities of each coordination; to channel timely and adequate information concerning the plans and policies of the government and private sector which fundamentally influence the volunteer movement; to stimulate the creation of new coordinating entities at the regional level and to promote the growth of those which exist; and finally, to encourage interchange between the coordinating entities.

Volunteer work in Colombia is based on the following principles: the dignity of the human being, the social nature of the human being, and the capacity of every human being to make his own decisions. It has, in its practical form, several characteristics. It is seen as a human complement to professional labor without supplanting it. Because of the permanent character of social welfare organizations and their long term programs, volunteer service has tended to include more women than men and the women are generally over the age of 30 (when they are freed from the obligations of raising a family). The Colombian government does not provide a subsidy or remuneration for volunteer expenses. The volunteer is responsible for costs associated with transportation, lodging and food, though this type of support may come

from the institution where he works. Through the efforts of the regional coordinating agencies, there are today organizations which have revised their goals and objectives to become more *participatory* rather than *paternalistic* in the manner in which they work. A great number of volunteers, because they have had the opportunity to participate, are more conscious of their responsibilities and obligation to their work. The volunteer is now much more conscious of the need for support, of the importance of the *quality* of service, and of the fact that training is indispensable in order to realize the full potential of the work.

In the years which have passed since 1962 there have been tremendous accomplishments. The volunteer movement today has a new attitude to service: it is more conscious, critical, and creative. It considers the participation of people in the community in the resolution of their own problems to be essential. Projects are created from the felt needs of the community, not from the capricious whims of a few people. The volunteer movement has assumed greater responsibilities and fights against tremendous obstacles which exist in countries having limited economic resources. It operates with a belief in humanity and in the capacity of the human being to surmount problems and in the human being's right and liberty to make decisions.

Eighty percent of the active volunteers have taken part in some form of training concerning the philosophy and techniques of volunteer service. 50% have undertaken a second stage of training in human relations as applied to administration, and 30% have gone on to the third stage of training which covers the process of assignment, promotion and implementation of volunteer programs within institutions. In addition to this general training, volunteers receive specific training within their own field of labor. The training methods are congruent with modern theories of adult education and the methods of planning emphasize the participation of the participants. As a consequence, programs have proliferated which involve the community.

In 1974, Dr. Dorothy J. Kiester published the book *The Human Values in the Administration of Social Welfare Institutions.* It was written for ACOVOL as a complement to the 1970 Latin American seminar. This has been used as an instrument for training and consultation not only by Colombians but by Latin Americans as a whole.

Although volunteer work does not have an official place within the government's development plans, it is frequently being called on to participate in programs such as the Colombian Institute of Family Welfare and the Council of National Social Security.

Despite the achievements listed above, we are often preoccupied with overcoming the various obstacles which face volunteer service. Some groups have become introverted, relying too much on their own members with the consequence that new members are rejected so that there has only been a minimum of numerical growth. Another obstacle is that the government has yet to perceive the potential of voluntarism as a viable contribution to the solution of problems affecting the country. A further problem is that there is an ignorance of the reality and causes of problems and as a consequence there is a tendency to develop programs not based on reality. Then there are a whole set of other problems and difficulties: almost all of the institutions lack adequate financial funds in order to implement programs; the size of the human resources is relatively small compared to the size of the problems which exist; coordination among the volunteer services, institutions or foundations, whether private or government, has often not been achieved.

But a number of resources have facilitated progress in the development and support of the volunteer sector. Volunteer groups have always been able to obtain financial and technical assistance from the private sector. The Colombian citizen possesses great social sensitivity from which he derives a commitment to search for appropriate solutions. There are consulting firms which have provided volunteer organizations with new techniques which have helped to improve the quality of service. Citizens are more conscious of the possibilities offered by participation. The paternalistic mentality *continues* to change toward one of partnership. Volunteer groups are collaborating more frequently to exchange experiences, and share resources since La Organizacion del Voluntariado has stimulated and supported the programs. Finally, volunteer work has given the opportunity to many people to achieve their goals.

Looking forward, one can make several observations.

The present number of volunteers is insufficient. We anticipate in the next ten years to increase the number in order to be better able to address social problems which confront the country, and we expect to develop a deeper comprehension of the real needs of the community in order to develop programs which involve the participation of those who are affected. We shall also enter new fields—based on the decree of the Minister of Education in reference to literacy, we expect to develop programs which will offer the opportunity to participate in short term projects. We will encourage the government to include volunteer work as a resource within the national plan for development.

We shall continue to identify problems in conjunction with the community and to advocate the search for adequate solutions, and we shall also continue to achieve coordination between the Coordinacion Colombiana de Trabajo Voluntario and other national and international organizations. We shall ensure that volunteer work continues to serve as an impetus for the Latin American woman to participate in activities beyond the home. We believe that women, through this opportunity, have perceived new horizons and some of them have been motivated as a result of this to begin or complete university studies or pursue other careers. Finally, at the international level, ACCVOL has, in the past, provided assistance in the formation of Coordinaciones de Grupos Voluntarios and has stimulated the birth of new groups in several Latin American cities. At this moment the Coordinacion Colombiana de Trabajo Voluntario is in the position to offer consultations to Latin American groups which solicit them and it is our desire to share in the future the Colombian experience with countries which consider this experience to be relevant.

One of our present preoccupations is the fact that a large number of recent graduates have been unable, because of lack of experience, to obtain appropriate employment. It is our recommendation that the involvement of this group in volunteer work as a means of acquiring experience be discussed, with the possibility of financial support by national or international organizations whether governmental or private.

In Colombia, private nonprofit foundations and associations constitute a valuable resource for the volunteer movement. There are also various international organizations which provide human resources to support development efforts, particularly in rural areas. Among these international volunteer organizations are those from the United States, Germany, Holland, Great Britain, and Canada.

Having dealt with the Colombian case study, I shall now move on to describe general aspects of volunteer service in Latin America including some of the problems which are current, offering projections and recommendations.

The first consideration to bear in mind with respect to the existence or creation of new volunteer service programs in Latin America is that the conceptual aspects, the methods and the forms of volunteer service, are, in general terms, not necessarily fully understood by the public or by government and non-governmental agencies. Although there are some examples of state support of volunteer programs, it must be

admitted that this is generally insignificant. This can be attributed to the fact that the states perhaps still do not yet recognize the value of this type of service. There is rarely a full comprehension of what volunteer service signifies from an educational point of view. In addition, there is not yet a full realization of the economic and social development benefits which could result from volunteer service.

Without doubt small groups of people exist in many Latin American countries who possess a deep comprehension of volunteer service and the forms in which it can be implemented in their country. However, the first obstacle that they encounter in the development of volunteer programs is the lack of knowledge within the community about this type of program. This results in a lack of financial support as well as little or no cooperation from the state and international organizations. In Latin America, volunteer service organizations are small both in number and in the amount of technical and financial resources that can be used. There is not a sufficient number of volunteers truly dedicated to the resolution of innumerable problems. In addition, there is the lack of continuity in some of the programs initiated by the volunteers, although there is the pretense that they are self-help programs. With this in mind, a number of recommendations are now made.

It is fundamental that volunteer service should be linked in its actions to the strategies of national planning. Although there have been significant advances in this field, there must be a clearer definition of the concepts and methodologies in respect to the basic needs of each country.

Volunteer service should not be utilized as a form of cheap manpower. It is necessary to avoid the temptation on the part of national or sectional planners to utilize volunteers to replace paid staff. Should this occur it would not only undermine the basic objectives of volunteer service, but would also be contrary to the legitimate aspirations of those who have a right to expect to be remunerated for their work.

Volunteer service should not be exploited as a means of advancing political interests. It has already been stated that voluntarism should not be political, but not everyone has fully understood this. It is easily demonstrable that some governments or some factions of governments and political movements have attempted to create volunteer corps from the party as a means of advancing political interests within the community in which they work. When volunteer service is given this political connotation, it creates a dogmatic approach which impedes the search for a *common* solution to communal problems. Volunteer service

is not an alternative instrument to the political fight. It runs parallel to it. Although it is possible for volunteer service to be militant, each activity must exist within its appropriate field.

Volunteer service should act in a manner that is coordinated with the overall national plan for development. In those countries where the governments respond to the democratic expression of the national volunteer movement, volunteer service ought to cooperate with it to help realize the government's aims which are expressed through national development plans. To act differently is to signify the misapplication of volunteer efforts.

Volunteer organizations must constantly strive to improve the quality of their programs. During the first stage of development of the concept of voluntarism the focus should be on efforts which implant the idea of voluntarism in the public consciousness. However, once this stage has been achieved, it is necessary to move to the next stage which focuses on upgrading the qualifications of the volunteers and the volunteer program. Only technical programs implemented by qualified volunteers will have an impact on the first stage of development. In order to achieve adequate qualifications of the volunteers it is necessary to give more attention to their training, and this phase progressively emerges as the most important. It has been amply demonstrated that the "debt" conceived program has a high probability of failure if there has not been an effective process of volunteer training. There is also a need for better training of leaders and coordinators, and it is necessary to create educational programs that will permit the training of volunteer leaders within a short period of time, leaders who will have sufficient qualifications to successfully respond to the increasing demands made of the voluntary sector. This type of training can be expanded to include youth activities as well as the utilization of spare time.

International technical assistance in the field of voluntarism must be in response to requests from national development programs. All of this must be accomplished so that the activities of foreign volunteers are congruent with the requirements of national development programs. In this manner the invasion of unqualified volunteers can be avoided.

The leaders of volunteer service in Latin America as much as those responsible for program planning must adopt an open position in order to determine the proper role of the voluntary sector during this second decade of development. It is necessary to repeat that the role of volunteer service in the past decade was relatively small in comparison to the existing need. Perhaps the major accomplishment that one can note is

that we have paved the way for the wider mobilization of social energies in the long battle for development. We are also able to point out, as another positive aspect, that we have created a body of knowledge which has played an important part in the new methodology, all of which has brought about a more concrete and realistic perspective of voluntarism. We should also note the fact that the progressive maturation of the concept of voluntarism has permitted a shift from the traditional concept of social or beneficiary service to a new concept which emphasizes action dedicated to attacking the root *causes* of fundamental problems, not merely their manifestations. If we can characterize the first development decade as having constituted an era of the creation of the doctrine of volunteer service, then the second development decade must be characterized by action. Moreover, we must keep in mind that volunter service is justified only to the extent that it constitutes a dynamic element in the process of liberation of Latin America. As such it can no longer continue to address itself to secondary problems without transmitting a transcendental message.

Chapter III

Closing Addresses

Address by Dr. Alec Dickson, Director, Community Service Volunteers
"THE HUMAN SIDE OF APPROPRIATE TECHNOLOGY"

Two speakers from the Third World have challenged the assumption that "export" volunteers from industrialized nations make any personal sacrifice in serving overseas. "Most of them are escaping to our countries in search of some romantic or adventurous experience," it has been suggested: "just give our young people a similar opportunity to serve in yours!"

I accept this challenge—at any rate, on behalf of my own country. We will enable every foreign student pursuing a course of studies in Britain, sent by your government, to spend six months under the auspices of my organization. There will be no travel costs to meet. Your students' transportation to and from Britain has already been paid for. Accommodation, food and pocket money will be provided by the project to which we send them. There will be no linguistic problem. The fact that your student has been sent to my country is an assurance that he or she is already conversant with English. And we will deal with any question raised by our immigration authorities.

The bonuses from such an arrangement would be fourfold. Some group of persons in need will benefit from the service of these students. The students will enjoy the experience of feeling genuinely wanted and appreciated. The students home country or organization will gain by their introducing and developing the concept of study-service on their return. Finally, we believe that the students will recall the period spent among us with pleasure precisely because during that time they were giving as well as receiving.

By the same token, why not make the privilege of studying abroad dependent not only on intellectual ability but on the student having also spent a period with one of your domestic service organizations? And could not organizations that concentrate on exporting volunteers make exposure to situations of human needs in their own country, if not a criterion for selection, at any rate an element in their preparatory training? In this way both students leaving for study abroad, and volunteers departing for service overseas would—each in their own way—know more about social problems still unsolved in their own countries. Such experience could prove, additionally, to be a valuable tool in selection and training. To have worked among young West Indian blacks in Brixton, in South London, might become a vital preliminary to service in Barbados or Belize. If some become so absorbed in the home situation that they forego the opportunity of service abroad, does that really matter? They will be echoing the words of Dr. Barnardo who flung himself into work with homeless children in London's East End whilst studying to serve overseas: "I found my China here at home."

I have already suggested that the chance to travel be dependent not only on academic merit but on service already given. Two years ago the first prize under the Commonwealth Youth Award Scheme went to a Youth Group in Vancouver—and the prize included the chance to visit another country. Just at that time the town of Darwin, in Australia's Northern Territory, was virtually demolished by a typhoon. A colleague in the Commonwealth Secretariat, Jim Eedle, came up with the wonderful idea that the Vancouver Youth Group be flown to Darwin to help on the task of reconstruction. Probably this proposal got bogged down in the files of federal bureaucracies—but I commend it's underlying concept . . . that the reward for excellence be a chance to give further service under even more challenging circumstances.

One last word in this connection. Do not insist always on two years service as a sacred principle. Some of you who are married may acknowledge that it does not invariably take two years to fall in love. Experience should be measured by its *intensity*—and not just by its *chronological duration*.

"The human side of appropriate technology" is the somewhat mystifying title of my address. What does it mean? Being British, I think at once of that lovely story—apochryphal or not—familiar to every one of our children, of the small Dutch boy who put his finger in the hole in the seawall, thereby preventing the waters flooding across the country, until such time as men could come to repair and strengthen the

dyke. That, in a manner of speaking, is an example of the human side of appropriate technology.

Norbert Weiner—presumably his forebears came originally from Vienna—used to tell his colleagues at the Massachusetts Institute of Technology of the need to develop "the human use of human beings." I turn to Africa for an example. In an address given a few years ago in Hong Kong, the late Professor R. A. Lambourne of the University of Birmingham told this story:—

There was a man who went to a famous pediatric hospital in Africa which had been in existence for fifty years and where every child who came received the best treatment. But when he looked at the infant mortality rate in the area served by the hospital, he discovered that it had not altered at all over the years. It was about 282 per 1,000 and would stay that high as long as excellent medicine was practised in the hospital.

It wasn't hard for him to discover that the children were dying of three diseases—A, B and C. One was malaria. If you can talk to the people, feel the spleen and give a tablet X, by and large you can put the matter right. Another disease was some kind of dysentery: by talking to the people, having a look at their stool, if you can persuade the child's mother to give tablet X, it will cure the disease in most cases. The third disease was sores: and again it was not very difficult to solve the problem, provided you were willing to make mistakes.

This pediatrician had been taught back home that individual excellence of diagnosis is the mark of a doctor, but he had to produce, first in himself and then in others, doctors who had excellence suitable to the job required of them. Therefore he took a few girls out of the local school, aged about 15, and sent them into the villages. They made mistakes, some of them disastrous from a conventional medical point of view. But within five years the infant mortality had dropped to 78 per 1,000.

Now what was killing all those children before? A sacred, stereotyped view of excellence. That is, a graven image of excellence, tempting us to idolatry.

Note that he did not argue that the hospital was unnecessary. Nor did he dispense traditional remedies: he took advantage of the most modern pharmaceutical discoveries. But he saw how vital was the role that young pople could play in contributing to the health of the community—as the human equivalent of appropriate technology.

A few weeks ago, in Sri Lanka, an eminent Professor—at a conference

on the development of natural resources—advocated that children be taught to recognize certain kinds of stones and thereby reinforce the work of professional geologists in discovering and identifying valuable mineral deposits.

Across Africa, across Asia—yes, and across Europe and North America no less—one sees hundreds of institutions. In many towns, throw a stone in the air and it is likely to fall on the roof of a school, a college or some other educational establishment. Yet, within yards of these institutions, are the lonely, the despairing, the lame, the blind. Why should this be? One representative has spoken of the need to "institutionalize voluntarism"—to provide structures and support to sustain the spirit of service. I want to suggest that we need, additionally, to be doing exactly the opposite, that is to "voluntarize" our institutions.

Imagine that it is 6:30 p.m. on a Saturday evening in some town in Asia or Africa. As the sun sets, thousands of fires are burning to prepare the evening meal. A baby crawls towards the cooking pot. It upsets, the child is scalded. The mother clutches the screaming child—but the nearest hospital, even in the city, may be several miles away. And it is questionable, by the time she arrives there, what kind of reception she will get at night. Yet, perhaps only 300 yards from her home, may be a police station. At best, a police surgeon may be on call. Or the sergeant on duty may agree to let the station vehicle take the mother and child to the hospital. At least some kind of first aid—however elementary—will have featured in the training of every constable; and some help is better than none. If that assistance is given, however small, one significant step has been taken towards changing the image of a police station into that of a resource center of help to the neighborhood.

Of course other measures, too, are required if the police are to be aware of the social implications of their work. For example, why should not young entrants into the police undertake a period of community service in our volunteer organizations, as an integral part of their training? We have been doing this in cooperation with a number of Police Forces in Britain over a period of a dozen years—and it works. It is not enough to persuade the police that their responsibility goes beyond the maintenance of law and order, or that they have something to contribute in human relations. We have to convince them that they, in turn, need the help of volunteers: this may be the harder task.

Today several countries have TV programmes which report robberies and other acts of crime and appeal for possible witnesses or anyone else with information to come forward. What makes Hong Kong's pro-

gramme unique is that the "star" is a 16-year-old cadet who appeals to young people for help. Because they identify naturally with this boy policeman, the children of Hong Kong respond with such speed that missing property is often located within hours. The mechanics of this operation are interesting. Youngsters who participate are issued a card bearing only a number—never their names—so that if it falls into the hands of the Triad or some other secret society no harm can come to them. When they ring police headquarters, quoting only their number, a computer shows all their personal particulars on a screen—but the answering voice belonged, on the day I visited the operations room, to a kindly woman officer, eight months pregnant, who for obvious reasons could not be on street patrol just at that time. Two expressions of the human side of appropriate technology—neither displacing, nor displaced by the telephone and the computer, but each reinforcing the other.

For several reasons I have chosen to quote police stations as examples of institutions which we should be endeavoring to "voluntarize." First, because they are to be found in large numbers in every country. Second, because few of us who work in the field of community service regard these places as being capable of developing an extra dimension as resource centers. Third, because the characteristic which the police themselves probably value most is courage—whereas the virtue we prize, by contrast, is likely to be compassion.

Courage and compassion are not necessarily opposites: indeed, we should be striving to combine adventure and service, in the words of Kurt Hahn, "to make the brave gentle and the gentle brave." This leads me to a question which has never been far below the surface of our discussions—what importance do we attach to the voluntary principle? Some argue that all history proves that you cannot force people to be good. Yet in my own organization we accept, as I have said, police cadets who undertake a period of community service as an integral element in their training—and we are happy to take, too, young offenders specially released from corrective institutions as part of their rehabilitation. In many developing countries university graduates are obliged, willy nilly, to undertake a year of service to their nation.

To those who believe in all sincerity that it matters very greatly whether people have come forward spontaneously, of their own free will, I sometimes quote Peter Scott, one of our most distinguished psychiatrists, who speaks of "the biological need to help"—that is, a deep urge in human nature to respond to those in distress, for which a wise

society would provide opportunities. In the New Testament the Transfiguration preceded the healing of the epileptic boy; but for many young people today their transfiguration may well follow some experience of helping a child. In other words, conscience may be the consequence of their involvement in good action rather than vice versa.

There are certain practical ways that help this conversion from conscription to commitment. Firstly, there should be freedom of choice in regard to the actual project: human nature is such that, when offered the chance to select their own field of service, people forget they may be having to do so within the parameters of compulsion. Secondly, the need should be self-evident. While "pure" (and intelligent) volunteers may be prepared to do their best even when their particular role is by no means clear, "servicemen" are more likely to respond positively to a situation that is obvious and/or urgent—whether this be an emergency such as fire or flooding, or young offenders confronted with handicapped children. Thirdly, those involved should be able to recognize that your interest in them will not cease when their involvement in the project comes to an end, but that you will continue to be concerned with them after they have "graduated," returned to their parent organization, or been released. When, for example, the young offender asks, "Can I do this, when I'm free, for keeps?" you should strive to help him overcome the bureaucratic barriers and professional resistances.

Let us take a look for a moment at two further "institutions" which many volunteers might not think of wooing—the Army and the expatriate commercial community. Whether we like it or not, armies exist. To ignore the peaceful use of military forces is to miss the opportunity of mobilizing their manpower and skills for developmental tasks and humanitarian purposes. Engineering units can sink wells in drought-stricken areas. Medical officers can involve their personnel in anti-malarial campaigns and similar operations to promote better health. Physican training instructors can coach local schools and youth groups in sports and games. Some years ago a great wind blew in the west of Scotland and ripped the roofs off thousands of houses. Then the Army was called in, although it seemed a responsibility for engineers. But engineers constitute something of an elite and this was a task that required many hundred of men. So, three infantrymen worked on every roof under the direction of one experienced engineer in what came to be known as the "Mini-Sapper" approach.

Now how many full-time volunteers—who also constitute something of an elite, whether serving at home or abroad—are being used in like

fashion? Oh yes, some full-time volunteers may be teaching in schools, instructing farmers or training medical aides—and in that sense they are engaging in technical assistance. But how many, I repeat, are involving those under their tutelage in helping others, motivating them to be volunteers, too, so that the concept of service takes on the characteristic of a cascade?

When, some eighteen years ago, I was dispatching young volunteers to the far corners of the world, I used to warn them that the one place which must be avoided at all costs was . . . the British Club. To mix with fellow-countrymen in that kind of society was to expose themselves to influences which could subtly corrode their sense of purpose and idealism. Later I came to see that there was excessive naivete, even inverse snobbery in this attitude. But it is really Harumi Sakaguchi who has opened my eyes to the fact that the foreign commercial community—looked upon by some of us as a capitalist colony in our midst—could give valuable support to volunteers' endeavours: furthermore, by enabling wives and children to break out of their self-imposed purdah, their gilded ghettoes, volunteers could, in turn, render them an immense service. I liked particularly his description of the young Japanese boy in Manila waiting excitedly for his first meeting with a Filipino friend of his age, brought about by just such a program.

At last we come to the most obvious resource center of help—schools, colleges, universities—every one of which should be a headquarters for the human equivalent of appropriate technology. The emphasis placed by Andrew Quarmby and Diana Fussell on the "sandwich" approach—of academic learning followed by immersion in life as it is lived by the less privileged (followed, perhaps, by further study that builds on the first experience)—may give the impression that study-service can take but one form. Contrasted with the "sandwich" pattern is what might be described as the "curry" formula—whereby study and service are so mingled that it is impossible to distinguish one from the other. I think of Professor Thring, Head of the Faculty of Mechanical Engineering at Queen Mary College, University of London, who inspired his students to design a wheelchair that will mount and descend stairs. I think of students of medicine at Hacettepe University in Turkey who, from the first day of registration until they graduate, act as a medical friend to some family in a slum quarter of Ankara. I think of Dr. Bose and his students at the Indian College of Technology at Powai responding to an earthquake at Koina with a design for a quakeproof school which they themselves erected at the scene of devastation.

The humane application of knowledge is what Herbert Thelen, Professor of Education at the University of Chicago, calls this approach—a description more memorable and eloquent than clichés about socially relevant curricula. As for Professor Thring, he has printed a moving adaptation of the Hippocratic Oath, inviting his engineering students to place their skills at the service of mankind.

Similar examples, by the dozen, could be quoted from schools. But in this field I would single out yet another manifestation of the human equivalent of appropriate technology—namely the discovery that every learner can and should be a teacher. Coloquially termed Tutoring in the United States, designated by sociologists as "maximizing the cross-age relationship," this is quite simply, a new discovery that 18-year-olds can help 15-year-olds, that 15-year-olds can help 12-year-olds, and so on down the line. "Discovery?" No, it has been going on since the beginning of time. Indeed, it was Andrew Bell, a Scot, watching village boys on the seashore at Madras trace a letter in the sand which younger children copied before the next wave rolled across the beach, who perceived its immediate significance for the school he directed. That was in the 1790's. A few years later he brought what he called the Madras system back to Britain, whence Joseph Lancaster took it to America.

Now the idea of pupils as partners has suddenly acquired a new vitality. In a one-to-one relationship there is an intensity of attention that no teacher, however skilled, can bestow on every member of a class. Add to this plain, ordinary friendship—and you have one of the most powerful motivations for learning that exists.

When educational researchers subjected this approach to scrutiny it emerged that the giver gains as much as the student being helped. So programs have been developed to enable slow readers to tutor younger children—and in explaining what they themselves have hitherto had difficulty in grasping, lo, understanding has dawned. The implications are far-reaching. It means that those lacking in self-confidence or who feel that they are among the rejected can, notwithstanding, contribute something to the needs of others—and in that giving gain not only understanding but dignity.

Two examples from the other side of the world illustrate the extraordinary potency of this approach. In Papua New Guinea, members of the University's "Science Demonstration Squad" mount experiments for isolated high schools which do not have the resources to undertake such projects. Lest you think that I see the human version of appropriate technology personified only in the young, I take for my second

example an elderly lady, Mrs. Lotte Fischer-Serkin. Fifty odd years ago she was a creative dancer here in her native city, Vienna. Events in the 1930's led to her leaving Austria and immigrating to New Zealand. Now in her eighties, she performs twice a week at the Woburn Presbyterian Home in Wellington, getting chair-bound old ladies to participate in a mixture of psychotherapy and eurhythmics, where they move arthritic arms and legs to the music of Mozart. "I could cry with joy," she exclaims. "For me this is the crown of my life. Even on the stage one cannot give so much. A younger woman couldn't do it, not with this age group, but I can do it now—I have a lifetime of experience in Vienna." Some people, of course, regard her as quite crazy. But there is a kind of madness which comes close to divinity.

What other human equivalents of appropriate technology can one think of? Why not the postman or, in Britain, the man who delivers milk to your door? In a number of towns, both the postman and the milkman have said recently to professional social workers at the Town Hall: "If you want to learn who's in need, ask us! We talk to housewives and residents in the course of our rounds; we know when there's illness or trouble in a family." In this way, hard-pressed social workers can receive information about where their services are required. Individuals in need are receiving the assistance to which they are entitled. And men working in relatively humble public utilities discover that they, too, are in the front ranks of human helpers.

Have you considered the implications of conducting a "social audit" of your institution, whether it be a school, factory or any other kind of establishment? Let us take a College of Education for example. On the left hand side of the ledger—in the "assets" column—we start with the Principal. What is his academic specialization, his hobbies, what did he do during the war (or revolution or some other period of national crisis), has he a car, what are his wife's interests. And so on . . . with every member of staff. What a galaxy of talent!

Now the equipment—the "plant"—the library, kitchens, cafeteria, playing fields, stage, orchestral instruments, audio-visual apparatus, gymnasium, science laboratories, workshops, transport, etc. Why, it's a veritable Alladin's Cave we possess!

Then the students themselves . . . the languages they know, the instruments they can play, their academic pursuits, their personal interests. Formidable!

So we turn to the right hand side of our ledger—and under "debits" we list the social problems and human needs within a 5 mile radius

(or 10 miles or 15 miles) of our institution. Now, can we balance the books? To an astonishing extent we find that we do in fact possess the talents, the skills, the wherewithal, to meet so many of these needs. And we arrive at the melancholy conclusion that the overwhelming majority of our institutions are operating at only about 7% of their real potential. A social audit underlines the urgency of involving, in this instance, not just the students in their spare time—but the totality of the institution.

Oh, but every institution must pursue its primary function, it may be said. To try to fulfill more than one purpose can lead only to confusion and dissipation of energies. Is this really so? Patients get the best treatment—in Britain, at any rate—in teaching hospitals; nobody suggests that treating the sick and training medics are incompatible, for each needs the other. If you ever visit a government official in Portsmouth, on the south coast of England, he will probably take you to lunch at Highbury Technical College—where you will eat an impeccably prepared meal, beautifully served, at a most modest price. Nobody will complain that you have disrupted the students' course—in catering and hotel management—for you serve their training as their training serves you.

Yes, it may be conceded, this can hold good for the imparting of technical skills—but is it valid at a profounder educational level, the changing of attitudes? Our experience is that the Head of an institution for young offenders or of a home for youngsters in care, who is not involving his wards in service to others, who is not enabling them to discover that there are others in much greater trouble than their own, has *not begun the task of rehabilitation.* Analogies of "targets" and "goals" are out of place. We should be thinking rather in terms of mutuality—of "marrying" or matching different but complementary needs.

I have offered no global remedy for mankind's ills. Dr. Balzano reminded us that each new solution brings with it new problems. The only man in my lifetime who declared that the time had come for "the final solution" brought untold misery upon millions. Gandhi, who was not himself Christian, had one line he used to quote from Cardinal Newman's famous hymn, "Lead Kindly Light." It was: "I do not ask to see the distant scene, one step enough for me."

To radicals who complain that volunteering does not alter "the system," I reply: "To humanize is also to change."

The late Lord Rutherford, speaking later of the exciting years at the

Cavendish Laboratories in Cambridge, when he and his colleagues were identifying the atom, said: "We had no money–*so we had to use our imagination!*"

Address by Dr. E. F. Schumacher, Director, Intermediate Technology Development Group

"INTERMEDIATE TECHNOLOGY"

We all have a tendency, I am afraid, not to take the poor as real. The poor will always be with us and, of course, one tries to help but it is easy to think that they are not the real people.

I would like to suggest to you that this has a very great deal to do with technology. This morning the words "appropriate technology" appeared in the title of an earlier lecture. Now, it is intermediate technology. Perhaps I might just say a few words about these two words because I have noticed that at some universities, students are writing dissertations on the difference between appropriate technology and intermediate technology. I plead guilty because I started both these words.

Nearly 20 years ago, in India, it occurred to me to ask the question, which my fellow economists did not seem to be asking at all: what is the *appropriate* technology for rural India? Surely, I thought, it cannot be the same technology that may be appropriate for London, or Chicago. What I am doing is to invite you to see that the word *appropriate* is a questioning word. You can say: please, what is appropriate for this situation or this country? And then one can give the answer.

As far as I can see, the appropriate technology for rural India would be something between the very primitive, which keeps people desperately poor, and the very sophisticated and expensive which, both to obtain and to operate you have already to be rich. And so my answer to the question was, that for rural India, we should think in terms of an *intermediate* technology. But such a thing is immediately totally misunderstood, not only for intellectual reasons. I was very severely attacked on the grounds that I wanted to keep India backward, that I begrudged them our wonderful advanced technology.

I never begrudge anybody anything; and even if I did, it would have no effect. But, I have discovered something which I'd like you to take very, very seriously. I discovered a new law in economic development, which I call "The Law of the Disappearing Middle." The disappearing middle that I am referring to occurs in technological development. Let me explain what I mean.

There is a very simple kind of technology that we call *Stage 1*. Then some clever people come along and develop something better, stronger, faster, more efficient, which we shall call *Stage 2*. So Stage 1 (which

might, for example, be hand tools) and Stage 2 (which might, perhaps, be animal drawn equipment) exist side by side.

Then another clever group of people come along and invent *Stage 3*. Meanwhile, Stage 2 disappears. The middle always disappears. The agricultural equipment with which I worked as a farm laborer 35 years ago in Northern England was very good equipment, drawn by animals. But now animal drawn equipment has disappeared. You can not find it anymore, nobody makes it.

Now, of course, we are not at Stage 3, we are at Stage 12. All of the middle has disappeared. We have either the hoe and the sickle or the 24-gear tractor and the combine harvester, which represents an investment of at least $25,000. Those who can not afford the tractor and the harvester are frozen at the Stage 1 level because the middle has disappeared.

Go into a bookshop and you will find that the law of the disappearing middle applies there too. You can get the latest publications and you can get the classics, but everything that was published in 1965 has disappeared; it's out of print.

When I saw this with my own eyes, the action of the law of the disappearing middle, then I realized that if we simply say that the best is the best, that the latest is the latest, there *is* no hope for the poor. So I set up an organization to regain some sort of middle so that there would be some hope for the poor. It is called the Intermediate Technology Development Group. It does not look after high technology—that's well looked after. It does not have to look after the lowest level of technology because that simply exists and it is not good enough.

So I decided to attend to the middle, because that is the only hope, I thought then, and I still believe now, for the great masses, particularly in the rural areas. They suffer most from the action of the law of the disappearing middle.

Now, 20 years later, the very thing that we wanted to stop has happened to a great extent: mass migration into cities. Indeed, one can now argue that the worst poverty is in the city slums.

So gradually, the world is beginning to understand that this is not an attempt to maintain the superiority of the highly developed countries, but to help the poor. Indeed, in the last few years, there has been a very interesting change: the most insistent demands for our humble ideas started coming from the richest countries, countries like the United States of America, Canada, Australia, Sweden, and many others. They had come to realize that their very highly developed technology,

which I shall describe in a minute, was making many of their problems totally insoluble. So, over the past two years, intermediate technology development groups have been set up in many parts of the rich world, including the United Kingdom, because more and more people are realizing that we cannot effectively cope with the problems of the environment.

High technology is too violent, too brutal with the environment, and too centralized, and we do not know how to cope with the problem of heedless and pathological urbanization. In this area the Americans who are, well, always ahead of everybody else, have had a lot of experience from which we can learn. There this process of urbanization has already gone very far. They have even found a new name for it. Metropolis is not big enough, so they call it Megalopolis, and they are producing interesting studies about the megalopolitomization of the world. It would seem that though the world is not yet fully urbanized, it soon will be. So the experts say, anyway. But I am afraid that most of the experts don't know very much more than to say that since it's been moving at 10% for the last ten years, it will go on moving at 10% for the next 20 years. So, we are told that by the year 2000, we shall need 5,000 new cities of more than a million inhabitants.

Yet we do not know what to do with the cities we have today. They present quite insoluble problems. One of the richest cities in the world, New York, is on the bring of bankruptcy, and no doubt other cities are near to the same condition.

I attribute this strange pathological development to the action of the law of the disappearing middle in technology, because this new wonderful technology has four very specific characteristics.

First of all, both in terms of equipment and in terms of organization, things become too big. Hence, lets say that small is beautiful.

Secondly, things have become extraordinarily complex. I can assure you, after two decades of work in this area, that any third-rate engineer can make a complicated apparatus even more complicated. It is not difficult. But, to regain a simplicity of approach takes a genius.

Thirdly, things have become quite inordinately capital costly. As I said before—you have to be rich before you can start.

I want you to think of these three things (the fourth comes in a minute) as *principles of exclusion*. When things are very big, very complex, and very costly, more and more people are excluded.

They can not carry it anymore. Furthermore, those who have been left behind (in a sense) are excluded from it.

The multi-national companies of course, applaud this kind of technological development which makes technology so big, so complex, and so costly, because it means that only they can carry it.

When in the United Kingdom we were led, or misled, into joining the European Economic Community, the main argument was that because in modern technology things are so big and so costly, no country, particularly a small country like Britain with only 55 million inhabitants, can carry it alone. So we must join the French, the Germans, and the Italians in order to be able to carry it. That is the argument.

But, if Britain alone, if Germany alone, is not rich enough to carry this modern technology, what is the chance of most of the countries represented in this room? No chance. This is a technological development that reinforces the rule of those already rich. I happen to be working for the poor and I say that they have no chance unless that technological middle is restored.

The fourth factor in this technological development is of a different kind but it is closely related to the other three: we have allowed our modern technology to become too violent. The unpleasant thing about a violent technology is that it always creates more problems. As we all know, we have now more scientists in the world than in all previous generations taken together. When we ask what are they all doing, the answer is that they are all solving problems. So then you get a bit anxious; aren't we running out of problems? They say, oh, no, we have now more problems than ever before. So we need still more scientists. Then some of us become a little bit thoughtful and say, maybe they are creating more problems than they are solving. I am quite sure the reason is that violent technology creates endless problems.

Let me give just one example. The modern world is prepared to engage in the highest conceivable level of violence to solve its so-called energy problem by producing plutonium on a large scale. This substance is so noxious that the good Lord above has never produced it. He thought uranium was bad enough, so then He stopped. But *we* produced plutonium.

The half life of plutonium, when its radioactivity has declined to half of what it is now, is 24,400 years. Before it becomes completely harmless, 3 million years must elapse. When I say this, some stickler always gets up and says, it's only 3 million years. I remember a geologist giving a lecture who said that all life on earth, owing to the functioning of this or that law, will be finished after 70 million years.

At the end of his lecture a little man at the back got up and said, "Did you really say in 7 million years it's all finished? No! Impossible!" And the lecturer said, "No, in 70 million years." And the man sat down and said, "thank God." But, we know that even 24,000 years, from a human point of view, is a long time. That is what I mean by technological violence.

We are told: do not worry—our scientists are so clever they will cope with it somehow.

Let me take another example. We are prepared to base our food production on the use of poisonous agricultural substances—killer substances. Insecticides, herbicides, killers, killers, killers. Cides means killing. So now we have a fantastic ecological problem. There is no need for me to describe it—we are all well aware of it.

The fact that there are alternatives, which unfortunately never benefit from systematic development, escapes us. It is left to the pioneers to show that the alternatives are prefectly adequate.

In all your countries, and I'm looking at my friends from the Third World, the great message is, in order to get more agricultural output, you must have more fertilizers, more herbicides, more insecticides. I can tell you that they can create any number of problems for you and you will not have the scientists either to deal with them or to contain them. We don't have enough. So we ought to be interested in non-violent technology and take our cue from the people who are practicing it now.

For my sins, I am the President of the Soil Association in Britain. It has been concerned with the development of non-chemical agriculture for the last 27 years. Yet we got nothing but abuse from society. I myself have often been called a crank. I am not insulted by this, for what is a crank? It is a small instrument, not very sophisticated, capital cheap, non-violent, but it causes revolutions. That is almost exactly the way one would define intermediate technology.

The interesting thing that is not, I think, widely known is that it is now the richest countries who feel that we must take some new initiative and work out alternatives in these four directions.

More and more areas will find keeping the population an insoluble problem because there will be no jobs, because the big scale, highly complex, highly capital–intensive technology is meaningful only near the biggest towns. So, instead of getting a more evenly distributed population where problems are manageable, we get this polarization into megalopolis on the one hand at such vast cost, and with such vast congestion, and a great emptiness on the other hand.

Statistics show that 92% of the entire population of America lives in megalopolitan areas which between them cover only 2% of the total land area. Thus if you turn that round, you'll find that 98% of the area of this marvelous country is inhabited by only 8% of the population. This illustrates both the vast emptiness and the congestion of the megalopolitan areas living side by side. A very expensive way of living. A way of living which kills even the richest society.

Now, as I have said, they have become interested in small scale technology and the first reaction is that would be totally uneconomic. All one can say in reply is, how do you know that? Have you ever tried it? And you quickly discover that the answer is no; these kinds of statements are always made by people who have never tried it.

The problem is that it has been drummed into our heads in order to be efficient you have to be big. I claim we have disproved it and shown that the opposite is the case, wherever we have tried it. Let me give an example.

One particular kind of development that we undertook was first applied in Nigeria, and I will give you just a very shortened version of what happened.

I was asked to go to Zambia to advise the President on rural development. In my travels I found that the Zambian policy of developing egg production to fight malnutrition was failing because the egg producers had no packaging materials to send their eggs to market. The supplies did not arrive. So I said, "Why do not you make egg trays in Zambia?" I am a light hearted sort of person; I do not know how to make them and they do not know how to make them because all the egg trays in the world, with few exceptions, are made by one multi-national company. We contacted these people and said, "There is this problem in Zambia." And they said, "There is no problem—if you find the money we shall build a factory in Lusaka." I said, "no, no, I don't want a factory in Lusaka; I want a factory in the rural areas." And they said, "Well, you know, we do not think that will be possible; in any case, how many do they want?"

Well, of these egg trays (which hold 36 eggs each) they will want about a million a year. Silence; forget it. The smallest machine makes a million a month.

So we said, "Why not design smaller machines?" "Oh yes", they said, "you do not understand anything about this business—that will be totally uneconomic." We could not persuade them, so we said, "Okay, we'll do it ourselves."

We did it with university students, who produced a prototype. We then got a manufacturer to make it for us. This machine was first installed in Nigeria rather than in Zambia, because Nigeria was quicker off the mark. Two machines are now operating in Nigeria and now Nigeria does not import a single egg tray from the multi-national company. Why—because of some government ruling? No, because they are not competitive. They are too expensive. Local production from local materials for local use, beats them—infinitely cheaper.

Since this happened there have been demands for this equipment from all over the world—poor countries, rich countries, and in-between countries. Suddenly, a whole new group of people have said, "We are real, we can make egg trays for all the eggs which we're producing here." All because somebody gave his mind to the development of the basic technology to enable them to do so.

I could tell you many such examples, but what they all come down to is that people are slowly waking up to the fact that this middle, exemplified by small-scale simple and direct equipment, can be the start.

As you go on working on the subject, you will find that this applies, not only to hardware, but also to what you might call software. For instance, we have one of our specialized working groups (of which there are 26 altogether) looking at rural health. I was fascinated this morning at how Dr. Dickson, from a different starting point, came to exactly the same conclusion that this group has come to.

He says, "A wrong idea of excellence," which really when you know how to translate it, is the same idea as that which stimulated the development of intermediate technology. Namely, that in the field of health if you go for the rich man's idea of excellence, the high technology idea of excellence, then you will have a hospital. No problem. You only have to whistle and somebody will build it. Maybe you can even build it yourself.

But it will serve 1% of the population, and the effect of this hospital will be to discourage everything else. The other 99% of the population will be worse off than ever before.

I might, perhaps, remind our friends from poor countries that I survived my youth. And I'm not alone—Dr. Dickson also survived it. We survived it without penicillin, without any other modern drugs, without a national health service, all on the strength of our medical auxiliaries. These auxiliaries were very modestly trained medical personnel, who dealt with 95% of all our ailments, perfectly effectively.

For the remaining 5%, we needed full grown doctors and sometimes hospitals.

And who was that great army of medical auxiliaries?

Mama, mother.

But now, in the advanced countries, these medical auxiliaries have disappeared. One runs to the doctor, even for the slightest thing, and yet the doctor can not do any doctoring anymore. He becomes an administrator writing out prescriptions for pills. The cost of the health service is crushing, and it just does not work.

Yet when you say all this today, as our rural health development group is saying, some people still think—"here is some racist, facist, imperialist monster who wants to begrudge us the blessings of the best in hospital care."

But it is not like that. Let me remind you of mother; she looked after 95% of our ailments.

We are now, in the developed countries, in a very difficult situation, although most of our masters and governments do not seem to know it or rather they will not admit it. They simply pretend that nothing is wrong and that in six months time, or twelve months time, maybe in eighteen months time, and we carry on as we have done over most of the past 30 years.

Well, I am not a prophet. It is quite possible that one can continue with our economic growth for a year or two, but it certainly cannot go on for another 20 years.

The time for reorientation is now and this is why we are seeing the appearance of these intermediate technology groups, in the rich countries. It becomes clearer and clearer what our major task is because there is not much time left. Crises always provoke or clarify vision and purpose. We must be in a little bit of a hurry, both the poor countries and the rich countries.

We must create a world-wide communications network where any particular piece of know-how becomes available to the people who need it. At the moment, we do not have this network, although it is beginning to be created.

I find, as I travel around the world, that everybody is reinventing the wheel, if you know what I mean. That is a very time consuming process. I come to many countries, talk to an audience and I am asked, "What can one do about this particular problem?" Sometimes I am able to say, "Why do you ask me? I sit 5,000 miles away in London. Why don't you ask Mr. So and So, who is 20 miles from here, who has

already solved this problem?" That is why we need a communications network, so that the people with the problems can quickly get in touch with the people who already have the answers. So that they do not waste time and effort resolving the problem, reinventing the wheel, so to speak. If we take this problem of development seriously, from a human point of view, so that the poor, and the helpless, can look after themselves, we must create knowledge centers in every country.

Let me give you another example, from a country which is represented here, but which shall remain nameless. It has a lot of sugar estates all over the country. They are small. But there is only one huge sugar refinery and all the cane has to be dragged over considerable distances to reach it. With transport costs being so high, the whole operation is uneconomic. So this country is desperately searching for small-scale, efficient sugar refining equipment, but it can not find it. It has been around to all the other sugar producing countries, but the equipment offered to them is about 10 times as large as they need.

I happened to be visiting this particular country and that is how I heard the story. When I heard it, I said, "I can tell you where you can get it."

Our current system of communications will tell you where you get the big stuff, the rich man's stuff, but not where you get the poor man's stuff. So each country needs to set up a unit which makes it its business to know these things, and is also part of an international network.

Task Number 1 for this unit is to make itself knowledgeable about relevant activities going on in its own country so advice is not sought from London when, perhaps, the solution of the problem is right there on your own doorstep. Secondly, the unit, which needs only to be very small, must make itself knowledgeable about similar organizations in other countries, both aid-giving or aid-receiving, so that it becomes part of the international network. So that when the solution cannot be found at home, then help can be sought from the unit in London, or the unit in Sri Lanka, or Ghana. Maybe one of them will have the answer.

The third task of the unit is again perfectly straightforward. The existence of this knowledge center must be made known, by one means or another, inside each country, so that when people say, "how can I find the small scale sugar refining equipment" they know that the unit is there, so they turn to it for help.

Finally, I should like to say a few words about what I call the "ABC combination."

There are three main forces in society. A is the administrators, the people who are in the big governmental or other public machines. These administrators are often very able and certainly very powerful people. They know how to pull the strings, when they have to be pulled. So, you had better have them on your side.

B is business. Now I know that many young people think that businessmen are crooks. Well, some are, and so are some administrators, but business has a particular know-how which we need, which the administrator has not got; namely, how to stay alive economically, which is also quite an important consideration. So, we need him, too.

And C is the communicators—the people of the words—like journalists and other media people, the research people, and academics, because after all the whole idea has to be continually developed intellectually.

The trouble is that very often A, B, and C do not meet and consequently they tend to have a very poor opinion of one another. The businessman thinks that the administrator is a lazy lay-about and that the academic has his heads in the clouds. Likewise, administrators and communicators think that the businessman is a crook, and so on. But when you bring them together, they have a wonderful time. They recognize that they are all good people and that the three together can do things that each one of them cannot possibly do alone. Wherever such a combination has been achieved, then a lot of obstacles have been overcome.

I want to close by saying that I was delighted that at this very important conference you were prepared to give virtually the whole of this day to this problem of technology. You have obviously learned the great thing that we can and must still learn from Dr. Marx, whose great contribution to thinking was in saying—though of course I paraphrase him—"Intellectual superstructure is not the most important moving force in society. The most important moving force is how people make their living." And, of course, the most important element of making one's living is production. And, the most important force in production is technology. And so the most political factor in society is the kind of technology you are employing. If you employ exclusively the technology which only the rich can really carry, you have made yourself subservient to the rich. If you develop a technology which is available to the ordinary people, then you can be truly democratic. Then you can have a just society. So to those who think that there is a simple political solution, I say: the political solution is the development of an intermediate technology.

Closing Address by Murray Thomson, Executive Secretary, Canadian University Service Overseas

"NEW ROLES AND CHALLENGES FOR DEVELOPMENT SERVICES"

I wish that my subject was more modest in appearance, as befits my station. And I would wish that the challenges of which I am to speak were less complicated, less threatening, and less global in scope. *But they are not.* So I am compelled, against my better judgment, to speak at least in part this afternoon in global terms, about the two million villages to which Mr. Ariyaratne referred in his speech earlier this week. If I seem lacking in humility, please forgive me. If my suggestions for the future seem preposterously far out, you may dismiss them as just another midsummer day's dream, on a warm afternoon in Vienna.

Fortunately, the talks and discussions during these five days have offered me a base upon which such proposals can be made. On Monday, Dr. Jan Pronk warned: *"Fast action is needed . . . to build a world structure which contains . . . equal opportunities for everyone . . . 'volunteers,' he said, 'are the pioneers of the new order. . .'.'* Also, on Monday a participant said: *"Development action must meet the real needs of people, promoting self-reliance, and fitting in with a vaster scheme of brotherhood."* On Tuesday, I heard this: *"The spirit of voluntarism is part of our African heritage. It needs to be re-kindled."* And this: *"Why does the European Economic Community keep talking about narrowing the gap, when they don't give a damn about the price of sugar produced by poor countries?"* On Wednesday: *"Isn't it disturbing that we now have to look elsewhere for the virtues we used to have in such abundance? . . . The volunteer spirit was part of our Asian way of life, and we want to recapture it."* Also on Wednesday: *"Volunteer service is still only scratching at the surface of the world's problems, and we should admit it." "Unless we change,"* the speaker went on, *"history will judge us as a movement that failed."* On Thursday I heard this: *"We don't yet have a philosophy to enable us to set priorities. We don't have a system of values."* And this: *"There is too much competition between international volunteer organizations,"* even if, as another said, *"Voluntarism itself is a benevolent force."*

What many of you have been saying all week, then, is quite consistent with the statements of development thinkers elsewhere, not the least being the previous two speakers. There is a growing consensus on the shape of the *dilemma* facing mankind. What is surprising, however, is

that the consensus seems to apply equally to the *solutions* required. Members of the Club of Rome, religious leaders such as Dom Helder Camara, Canon Biswass and Paulo Freire, international figures such as the Myrdals, Sridath Ramphal, Barbara Ward and Julius Nyerere, apparently agree on what is required today.

Listen to just a few of them:

Robert Heilbroner: *"The human prospect is not an apocalypse of Doomsday toward which we are headed, although the risk of enormous catastrophe exists. The prospect is better viewed as a formidable array of challenges . . . . I believe the long-term solution requires nothing less than the gradual abandonment of the lethal techniques, the uncongenial ways of life, and the dangerous mentality of industrial civilization itself. . . . Resource-consuming and heat-generating processes must be regarded as necessary evils. This implies a sweeping reorganization of the mode of production . . . . that would seem to imply the end of the giant factory, the huge office, perhaps of the urban complex."*

Barbara Ward, in her new book, "The Home of Man," calls for a new international morality, a readier acceptance of our awful planetary predicament. *"The priority of priorities is to overcome human poverty by investing in the productivity of the people themselves. They ask for bread, so we give them a recoil-less rifle." "The old philosophers and the new scientists . . . . are beginning to speak the same language, plead for the same modesty and concern . . . and ask for respect for living things, especially the smallest, and cooperation, not exploitation, as the pattern of existence."*

Lester Brown: *"Circumstances require that nations give up outdated notions of independence and sovereignty, replacing conflict and competition with cooperation against the shared perils of the human race. The need for a new ethic is no longer in doubt."*

Douglas Roche, in "Justice not Charity": *"A new global ethic is the moral expression of concern for the well-being of our neighbors on the planet. But it is also a political imperative . . . The new global ethic is this: that there would be enough food, shelter and clothing for every human being on earth, along with the opportunities to live in self-fulfillment."*

Such statements are only relevant if they can be applied, not in the 21st Century, but in the immediate future. I therefore suggest four

challenges which are relevant to the statements quoted and to some of your statements of the past week.

The *first challenge* is for us to collaborate in helping to *build a new global ethic*. Your comments at this conference have indicated that such an ethic would be universal, essentially non-violent, which prefers cooperative to competitive ways. Such an ethic would support a new life style (for the industrialized countries), an old life style (for the developing countries), one which would be non-exploitative, careful of resources and of people, especially the dispossessed. It would go beyond divisions of ideology and embrace a common human heritage.

The *second challenge* to us is to take up together one of the development problems of recent conferences—clean water, for example, or the production and more equitable distribution of food. With such a purpose, we would seek mutual support between the domestic and the foreign volunteer agencies. Such a purpose would give an immediate content to such collaboration.

The *third challenge* is for us to get on with a better understanding and application of intermediate technology, in our own neighbors as well as farther afield, to help build the communications network of which Dr. Schumacher spoke.

The *fourth challenge* is to greatly expand our development education efforts in all countries. For some this may mean focussing on narrower definitions of development, such as technical assistance. For others, it would involve relating development to bigger issues, such as disarmament, as the UN has tried to do, or to human rights, as was attempted at the Rome Food Conference.

Why, you may ask, should volunteer organizations concern themselves with such challenges? Is not it enough that we get on with selecting and training better volunteers? Are not such challenges the responsibility of governments, and such international organizations as the UN?

They are. But I would remind you that we are now in the 7th year of the Second Development Decade. A great many positive actions have been taken by the countries of the world since 1960. Yet it is generally accepted that neither the First, nor the Second Development Decade have come close to meeting their targets. The Second Development Decade, moreover, was also solemnly proclaimed by the UN in 1970 as a Disarmament Decade. Yet, armies do still exist, and so do increasing amounts of plutonium, and laser beams, and nuclear submarines. But apart from the destruction of some biological weapons, according to the Stockholm Peace Research Institute: *"no multilateral disarmament*

has taken place in over 30 years . . . not a single weapon has been destroyed as a result of an international agreement." The Institute also predicts that no nuclear disarmament is possible until at least the late 1980's.

What one is forced to conclude, therefore, is that the Ship of International Development is afloat on the high seas, that it is rudderless, and that *no one is on the bridge*. National governments and their development agencies are not there: neither is the UN, nor the big international foundations. Certainly the trans-national corporations are not there. Nor are the socialist countries such as China or the Soviet Union, though they *have* made significant contributions to their own national development. As each day, week, month and year slip by, the problems of food, resources, population and the arms race grow more difficult to resolve. Again you may ask, if governments, the UN and large development agencies can not take charge, what can relatively powerless volunteer organizations do?

We have, my friends, two attributes, in greater abundance than the larger agencies, and which just might make the difference. We have the potential to *mobilize, freely,* hundreds of thousands of people in each of our countries. And many of our organizations have the *power of dissent,* to withhold support for policies which we believe to be anti-developmental, anti-humane. It is difficult for national governments and the UN to exercise this power. Yet in the process of weighing policy alternatives, it is fundamental. What we need is a *belief* in our ability to work together on the big challenges as well as the small ones, a modicum of courage, and some hope for the future.

Is there hope?

I find it in a recent study entitled "Future Trends in Voluntary Action" by David Horton Smith. He lists some 30 major trends likely to affect voluntary action in the next 10 years or more. I will cite just four of them.

First: "*Increasing importance of voluntary organizations as devices for social navigation and problem-solving . . . . Drawing more on the ideals, commitment and will of the people than on accumulated wealth and coercion of the past and present, voluntary organizations will become recognized more and more as mankind's greatest collective resource for meeting and dealing effectively with the problems of an ever-changing future.*"

Second: "*Increasing challenge by voluntary organizations to one-dimensional, narrow technocratic views of national goals such as mainte-*

nance and growth of economic levels, or of government power and control. More emphasis by voluntary organizations on the quality of human life and the need for a broader vision of human welfare and the common good."

Third: *"Increasing interdependence and collaboration among the more effective voluntary groups and programmes. An increasing world-wide awareness of the crucial role of voluntary organizations in "intermediate organizations," mediating between massive government and the isolated individual."*

Fourth: *"Stronger ties among related voluntary organizations in different countries . . . . Voluntary groups will take a stronger role in dealing with international development and gaps between haves and have-nots. Some of this will occur through connections with the UN. But even more will happen outside the UN sphere unless major changes are made in the nature of UN relationships to international voluntary organizations."*

What new roles, then, are suggested by such challenges?

I believe we should be *generators of new ideas* for government and larger agencies. For example, of alternative policies to those which were developed by the Women's Tribune at the IWY Conference in Mexico City last year. If there is to be a Third Development Decade, it will be underway in little more than three years. It is time for us to be involved—to suggest objectives and programmes, and to indicate our part in such a world-wide effort.

We should also continue to play the role begun by several non-government development organizations at UNCTAD IV and at earlier conferences—that of *monitor*. This role, of observing the formulation of development policies, and of reporting back quickly to voluntary organizations at home, proved valuable, not only at Nairobi, but also at the 7th Special Session of the UN and the Rome Food Conference. It should be strengthened and extended.

A third role, consistent with our theme, is that of *mobilizer*. For this, of course, we need to know why we are helping to mobilize people, and for what. Having an ongoing part to play in the Third Development Decade would provide such direction and increase motivation.

I have already suggested the fourth role in my earlier remarks—that of *critic*. No enterprise, skill or profession ever perfected itself without constant criticism, evaluation and new effort. Tennis players, piano players, obstetricians, high school teachers, cancer research scientists improve their skills and competence only by study, feedback from

others and practice. It is the role of critic that is so needed in the field of international development today. If the voluntary organizations do not play this role, who will?

I have indicated that we have already begun the response to these challenges of the mid-70's. A large number of programs and initiatives have been suggested by persons and groups at this conference. I have selected six of them as typical initiatives proposed by this meeting.

There should be greater efforts to produce a higher quality of volunteer, both domestic and foreign. Emphasis on training, both general in terms of knowledge, commitment, and perspective, and specific in terms of skills, has been stressed. The idea and practice of building up Third Country Training Centers around the world would be one application. More attention to the support of returned volunteers was a concern of some.

There should be greater collaboration between domestic and foreign volunteer agencies. Various kinds of partnerships are clearly desired, with the domestic agencies, not the foreign ones receiving the priority.

There should be reciprocal volunteer schemes in which "foreign students" remain in the host country for 6 months or longer in service roles.

A Development Fund or Bank should be established, which can serve as a funding source, credit facility and resource center for development services.

More serious attention should be given to maintaining the momentum from International Women's Year—towards more equal involvement of women in development programmes.

The process of this Conference should be continued. Ideas have included: a non-bureaucratic international voluntary agency; a farming out of ongoing functions to existing organizations, including that of clearinghouse, of sharing recruitment and placements, and of supporting joint projects. What we will do will depend upon the initiatives each of us decide to take. The ACTION Agency, for example, took a constructive initiative by bringing together an international steering committee.

What we decide to do will also depend upon how we perceive the challenges of the times, some of which I have mentioned, how we preceive them, and how we respond. And so there is no conclusion to my remarks. I would simply end with the words of our friend from The Gambia:

"Friends," he said, ***"I say it is action time!"***

Part IV

Conference Program

Program – Programa – Programme

International Conference on Volunteer Service

Conferencia Internacional sobre Servicio Voluntario

Conférence internationale sur le Service Volontaire

1976

MOBILIZING HUMAN RESOURCES FOR DEVELOPMENT
MOVILIZAR LOS RECURSOS HUMANOS EN BENEFICIO DEL DESARROLLO
MOBILISATION DES RESSOURCES HUMAINES POUR LE DEVELOPPEMENT

JUNE 27—JULY 2, 1976
PALAIS AUERSPERG
VIENNA, AUSTRIA

International Steering Committee	Comité internacional de Dirección	Comité directeur international
Mr. A. T. Ariyaratne President Lanka Jathika Sarvodaya Shramadana Sangamaya (LJSSS) Moratuwa, Sri Lanka	Lt. Col. Ernest A. Dadzie Coordinator Ghana National Youth Council Accra, Ghana	Mr. J. P. Rabel Ossono Président Jeunesse Rurale du Cameroun Yaounde, Cameroun
Dr. Michael P. Balzano, Jr. Director ACTION Washington, D.C., USA	Mr. Alec Dickson Community Service Volunteers (CSV) London, Great Britain	Mr. Ebbe Schioler Director Mellemfolkeligt Samvirke Copenhagen, Denmark
Mr. Shoichi Ban Secretary General Japan Overseas Cooperation Volunteers (J.O.C.V.) Tokyo, Japan	Mrs. Eugenia de Dumit Presidenta Agencia Coordinadora del Voluntariado (ACOVOL) Bogotá, Colombia	Mr. Murray Thomson Executive Secretary Canadian University Service Overseas (CUSO) Ottawa, Canada
Mr. Manuel Carballo Quintana Dirección General de Juventud Ministerio de Cultura, Juventud y Deportes San José, Costa Rica	Dr. Kourosh Lashai Secretary General Universal Welfare Legion Tehran, Iran	Dr. Otto Winkler Director Institut für Internationale Zusammenarbeit Vienna, Austria
Mr. Denis Cépède Adjoint du délégué général Association Française des Volontaires du Progrès Paris, France	Mansouri Ben Ali Directeur du Service Civil Rabat, Morocco	Mr. Herbert Zahn Director Deutscher Entwicklungsdienst Bonn-Bad Godesberg, Germany
	Dr. W. P. Napitupulu Secretary Badan Urusan Tenaga Kerja Sukarela Indonesia (BUTSI) Jakarta, Indonesia	

Chairman: John L. Ganley, Deputy Director ACTION, Washington, D.C., USA

CONFERENCE SCHEDULE

SUNDAY / DOMINGO / DIMANCHE, 1976-06-27		Arrival of Conference Participants and Registration
MONDAY / LUNES / LUNDI, 1976-06-28		
	8 : 00 a. m.	Registration
	9 : 00 a. m.	Opening Plenary Session
	12 : 30 p. m.	LUNCH
	2 : 00 p. m.	Plenary Session – Panel Discussion: Area for Resource Mobilization
	3 : 15 p. m.	Plenary Session – Introduction of Country Case Study – Presentations African Case Study and Discussion
	6 : 00 p. m.	Reception by the Mayor of Vienna at City Hall
TUESDAY / MARTES / MARDI, 1976-06-29		
	9 : 00 a. m.	Plenary Session
	9 : 30 a. m.	Panel Discussion Groups – Domestic Development Services
	12 : 30 p. m.	LUNCH
	2 : 00 p. m.	Panel Discussion Groups – International Voluntarism
	4 : 00 p. m.	Plenary Session – Panel Discussion: Short-Term Volunteer Service
WEDNESDAY / MIERCOLES / MERCREDI, 1976-06-30		
	9 : 00 a. m.	Plenary Session – Asian Case Study and Discussion
	11 : 00 a. m.	Plenary Session – North American Case Study and Discussion
	1 : 00 p. m.	LUNCH
	2 : 30 p. m.	Plenary Session – Latin American Case Study and Discussion
	4:00 p.m.	Small Group Workshops
THURSDAY / JUEVES / JEUDI, 1976-07-01		
	9 : 00 a. m.	Plenary Session
	9 : 20 a. m.	Small Group Workshops
	12 : 00 Noon	LUNCH
	1 : 30 p. m.	Small Group Workshops
FRIDAY / VIERNES / VENDREDI, 1976-07-02		
	9 : 00 a. m.	Small Group Workshops
	11 : 00 a. m.	Plenary Session
	12 : 00 Noon	LUNCH
	1 : 30 p. m.	Closing Plenary Session
	5 : 30 p. m.	Conference Adjournment

PROGRAMA DE LA CONFERENCIA	PROGRAMME DE LA CONFERENCE
Llegada de los participantes a la conferencia e inscripción	arrivée des participants à la Conférence et inscription
Inscripción	Inscription
Sesión plenaria de apertura	
ALMUERZO	DEJEUNER
Sesión plenaria — Discusión en grupo: Area para la movilización de recursos	Séance plénière — Table ronde: Champ d'application pour la mobilisation des ressources
Sesión plenaria — Introducción de las presentaciones de casos por país Estudio y discusión de un caso de Africa	Séance plénière — Introduction à la présentation des cas d'étude nationaux Cas d'étude africain et discuss...
Recepción del Alcalde y Gobernador de Viena	Réception offerte par le Maire de la Ville de Vienne
Sesión plenaria	Séance plénière
Grupos de discusión — Servicios nacionales de desarrollo	Tables rondes — Services nationaux de développement
ALMUERZO	DEJEUNER
Grupos de discusión — Voluntariado internacional	Table ronde — Le volontariat international
Sesión plenaria — Grupos de discusión: Servicio voluntario a corto plazo	Séance plénière — Table ronde: Le service volontaire à court terme
Estudio y discusión de un caso de Asia	Séance plénière — Cas d'étude asiatique et discussion
Sesión plenaria — Estudio y discusión de un caso norteamericano	Séance plénière — Cas d'étude de l'Amérique du Nord et discussion
ALMUERZO	DEJEUNER
Sesión plenaria — Estudio y discusión de un caso de América Latina	Séance plénière — Cas d'étude de l'Amérique latine et discussion
Pequeños grupos de trabajo	Groupes de travail
Sesión plenaria	Séance plénière
Pequeños grupos de trabajo	Groupes de travail
ALMUERZO	DEJEUNER
Pequeños grupos de trabajo	Groupes de travail
Pequeños grupos de trabajo	Groupes de travail
Sesión plenaria	Séance plénière
ALMUERZO	DEJEUNER
Sesión plenaria de clausura	Séance plénière de clôture
Clausura de la conferencia	Suspension de la Conférence

PROGRAM

SUNDAY / DOMINGO / DIMANCHE, 1976-06-27		Arrival of Conference Participants and Registration at the Palais Auersperg
MONDAY / LUNES / LUNDI, 1976-06-28		
	8 : 00 a. m.	Registration of Participants, Palais Auersperg
	9 : 00 a. m.	Opening Plenary Session Conference Co-Chairpersons: Ernest M. Dadzie, Coordinator, Ghana National Youth Council Eugenia de Dumit, Presidenta, Agencia Coordinadora del Voluntariado (ACOVOL), Colombia Denis Cépède, Adjoint du Délégué Général, Association Française des Volontaires du Progrès Host Country Welcome Ernst-Eugen Veselsky, Secretary of State for the Chancellery Keynote Address Jan P. Pronk, Minister for Development Cooperation, The Netherlands "World in Crisis – The Need for Involvement" Introduction of Conference Theme W. P. Napitupulu, Secretary Badan Urusan Tenaga Kerja Sukarela Indonesia (BUTSI) "Mobilizing Human Resources for Development – The Scope and Limitations of Volunteer Service Today"
	12 : 30 p. m.	LUNCH
	2 : 00 p. m.	Plenary Session Panel Discussion: Areas for Mobilization in the Next Decade Nadia Atif, Chairman
	3 : 15 p. m.	Introduction of Country Case Study Presentations Four Case Study Presentations, representing Africa, Asia, Latin America, North America. Each will present their respective national experiences with special reference to national or international volunteer or obligatory service for development. Following each Case Study, a "response panel" composed of regional representatives will expand the discussion to include a regional perspective. African Case Study Presentation by J. P. Rabel Ossono, Président, Jeunesse Rurale du Cameroun
	4 : 30 p. m.	Response Panel: Pierre N'Doye, Chairman
	6 : 00 p. m.	Reception, City Hall – Rathauskeller Host: Leopold Gratz, Governor and Mayor of Vienna

PROGRAMA

Llegada de los participantes a la conferencia e inscripción en el Palais Auersperg

Inscripción de los participantes, Palais Auersperg

Sesión plenaria de apertura

Co-Presidentes de la conferencia:

Ernest M. Dadzie, Coordinator,
Ghana National Youth Council

Eugenia de Dumit, Presidenta,
Agencia Coordinadora del Voluntariado (ACOVOL), Colombia

Denis Cèpède, Adjoint de Délégué Général,
Association Française des Volontaires du Progrès

Bienvenida del país anfitrión
Ernst-Eugen Veselsky, Secretario de Estado de la Cancillería

Discurso esbozando la idea fundamental
Jan P. Pronk, Ministro de Cooperación para el Desarrollo, Holanda
«El Mundo en crisis — La necesidad de comprometerse»

Introducción del tema de la conferencia
W. P. Napitupulu, Secretario
Badan Urusan Tenaga Kerja Sukarela Indonesia (BUTSI)
«La movilización de los recursos humanos para el desarrollo — Alcance y limitaciones del servicio voluntario hoy en día»

ALMUERZO

Sesión plenaria
Grupos de discusión: Areas a ser movilizadas en la próxima década
Nadia Atif, Jefe de grupo

Introducción de las presentaciones de casos por país.
Presentación de cuatro casos de estudio tomados de Africa, Asia, Latinoamérica y Norteamérica. Cada uno de ellos presentará las respectivas experiencias de sus países con referencia específica al servicio para el desarrollo, ya sea a escala nacional como internacional, en forma voluntaria u obligatoria. A continuación de cada uno de los casos de estudio, un «grupo de respuesta», compuesto por los representantes regionales, extenderá la discusión para darle una perspectiva regional.

Caso de estudio africano
Presentado por J. P. Rabel Ossono,
Président, Jeunesse Rurale du Cameroun

Grupo de respuesta: Pierre N'Doye, Jefe de grupo

Recepción por parte del Ayuntamiento — Rathauskeller
Anfitrión: Leopold Gratz, Gobernador y Alcalde de Viena

PROGRAMME

Arrivée des participants à la Conférence et inscription au Palais Auersperg

Inscription des participants, Palais Auersperg

Séance plénière d'ouverture

Co-Présidents de la Conférence:

Ernest M. Dadzie, Coordinator,
Ghana National Youth Council

Eugenia de Dumit, Presidenta,
Agencia Coordinadora del Voluntariado (ACOVOL), Colombia

Denis Cèpède, Adjoint de Délégué Général,
Association Française des Volontaires du Progrès

Accueil au nom du pays-hôte:
Ernst-Eugen Veselsky, Secretary of State for the Chancellery

Discours général:
Jan P. Pronk, Minister for Development Cooperation, The Netherlands
« Le monde en crise — le besoin d'engagement »

Présentation du thème de la Conférence:
W. P. Napitupulu, Secretary
Badan Urusan Tenaga Kerja Sukarela Indonesia (BUTSI)
« La mobilisation des ressources humaines pour le développement — la portée et les limites du service volontaire de nos jours »

DEJEUNER

Séance plénière
Table ronde: Domaines de mobilisation dans les dix années à venir
Nadia Atif, Président

Introduction des présentations des cas d'étude nationaux
Quatre cas d'étude respectivement de l'Afrique, de l'Asie, de l'Amérique latine et de l'Amérique du Nord. Chaque présentation fera état des expériences faites au niveau national en indiquant s'il s'agit d'un service volontaire ou obligatoire, national ou international pour le développement. Chaque exposé sera suivi d'une table ronde dite « de réaction » à laquelle participeront des représentants régionaux pour approfondir les aspects régionaux.

Cas d'étude de l'Afrique
présenté par J. P. Rabel Ossono,
Président, Jeunesse Rurale du Cameroun

Table ronde de réaction: Pierre N'Doye, Président

Réception, Hôtel de Ville — Rathauskeller

Offerte par Leopold Gratz, chef du gouvernement provincial et maire de Vienne

TUESDAY / MARTES / MARDI, 1976-06-29

9 : 00 a. m.	Plenary Session
9 : 30 a. m.	Panel Discussions: Domestic Development Services
	A) Training and Employment Schemes French : Spanish, Room I Peter Kuenstler, Chairman
	B) University and Student Service Schemes Spanish : English, Room II Harry Hogan, Chairman
	C) Social and Technical Development Service Schemes English : French, Room III Yairo T. Mbwilo, Chairman
12 : 30 p. m.	LUNCH
2 : 00 p. m.	Panel Discussions: International Voluntarism
	"A critical examination of the past and potential future roles for International Volunteer Services in the mobilization for development."
	English : French, Room I Ross Mountain, Chairman
	French : Spanish, Room II David Stone, Chairman
	Spanish : English, Room III Joop J. Liethoff, Chairman
4 : 00 p. m.	Plenary Session
	Panel Discussion: Short-Term Volunteer Service Luc Heymans, Chairman

Sesión plenaria

Discusiones en grupo: Servicios nacionales de desarrollo

A) Esquemas de entrenamiento y empleo
Francés : Español, Sala I
Peter Kuenstler, Jefe de grupo

B) Esquemas de servicios universitarios y estudiantiles
Español : Inglés, Sala II
Harry Hogan, Jefe de grupo

C) Esquemas de servicio para el desarrollo social y técnico
Inglés : Francés, Sala III
Yairo T. Mbwilo, Jefe de grupo

ALMUERZO

Discusiones en grupo: Voluntariado internacional

«Un examen crítico del pasado y del futuro papel potencial de los servicios voluntarios internacionales en la movilización hacia el desarrollo»

Inglés : Francés, Sala I
Ross Mountain , Jefe de grupo

Francés : Español, Sala II
David Stone, Jefe de grupo

Español : Inglés, Sala III
Joop J. Liethoff , Jefe de grupo

Sesión plenaria

Discusión en grupo: Servicio voluntario a corto plazo
Luc Heymans, Jefe de grupo

Séance plénière

Tables rondes: Services nationaux de développement

A) Schémas de formation et d'emploi;
français – espagnol; salle I
Peter Kuenstler, Président

B) Schémas des services universitaires et des étudiants;
espagnol – anglais; salle II
Harry Hogan, Président

C) Schémas des services de développement social et technique;
anglais – français; salle III
Yairo T. Mbwilo, Président

DEJEUNER

Tables rondes: volontariat international

« Etude critique du rôle actuel et futur des Services volontaires internationaux dans la mobilisation en faveur du développement. »

anglais – français: salle I
Ross Mountain, Président

français – espagnol: salle II
David Stone, Président

espagnol – anglais: salle III
Joop J. Liethoff , Président

Séance plénière

Table ronde: service volontaire à court terme
Luc Heymans, Président

WEDNESDAY / MIERCOLES / MERCREDI, 1976-06-30

9 : 00 a. m.	Asian Case Study Presentation: A. T. Ariyaratne, President Lanka Jathika Sarvodaya Shramadana Sangamaya (JSSS)
9 : 50 p. m.	Response Panel: Dr. Puey Ungphakorn, Chairman
11 : 00 a. m.	North American Case Study Presentation: Michael P. Balzano, Jr., Director ACTION
1 : 00 p. m.	LUNCH
2 : 30 p. m.	Latin American Case Study Presentation: Olga de Pizano, Directora Nacional de la Coordinación Colombiana del Trabajo Voluntario (CCTV)
3 : 20 p. m.	Response Panel: Mario Espinoza Vergara Chairman
4:00 p. m.	Small Group Workshops: Participants to divide into fifteen (15) groups of 10 to 15 persons. Group discussions will provide an opportunity for all conference participants to present views on a) The role of volunteers in developmental efforts b) The impact on the individual volunteer of participating in development efforts

THURSDAY / JUEVES / JEUDI, 1976-07-01

9 : 00 a. m.	Plenary Session
9 : 20 a. m.	Small Group Workshops reconvene.
12 : 00 Noon	LUNCH
1 : 30 p. m.	Small Group Workshops reconvene to discuss: a) Methods and concepts for cooperation between Domestic and International Services b) Forms of Cooperation

Caso de estudio asiático
Presentación: A. T. Ariyaratne,
Presidente Lanka Jathika Sarvodaya Shramadana Sangamaya (JSSS)

Grupo de respuesta: Dr. Puey Ungphakorn, Jefe de grupo

Caso de estudio norteamericano
Presentación: Michael P. Balzano, Jr.,
Director ACTION

ALMUERZO

Caso de estudio latinoamericano
Presentación: Olga de Pizano,
Directora Nacional de la Coordinación Colombiana del Trabajo Voluntario (CCTV)

Grupo de respuesta: Manuel Carballo Quintana,
Jefe de grupo

Sesión plenaria

Pequeños grupos de trabajo

Quince (15) grupos de 10–15 personas, han de discutir sobre:

a) El papel de los trabajadores voluntarios en los esfuerzos de desarrollo

b) El impacto que sufre cada voluntario que participa en los esfuerzos de desarrollo

ALMUERZO

Pequeños grupos de trabajo se reúnen para discutir sobre:

a) Métodos y conceptos para una cooperación entre los servicios nacionales e internacionales

b) Formas de cooperación

Cas d'étude de l'Asie
présenté par A. T. Ariyaratne, Président,
Lanka Jathika Sarvodaya Shramadana Sangamaya (JSSS)

Table ronde de réaction: Dr. Puey Ungpakorn, Président

Cas d'étude de l'Amérique du Nord
présenté par Michael P. Balzano, Jr.,
Director ACTION

DEJEUNER

Cas d'étude de l'Amérique Latine
présenté par Olga de Pizano, Directora Nacional de la Coordinación Colombiana del Trabajo Voluntario (CCTV)

Table ronde de réaction: Manuel Carballo Quintana, Président

Séance plénière

Groupes de travail

Quinze (15) groupes de 10 à 15 personnes réunies discuteront:

a) du rôle de volontaires dans les efforts de développement

b) des effets sur le volontaire individuel qui participe à des efforts de développement

DEJEUNER

Les groupes de travail poursuivent leurs réunions pour discuter:

a) des méthodes et idées de coopération entre les services nationaux et internationaux

b) des formes de coopération

FRIDAY / VIERNES / VENDREDI, 1976-07-02

9 : 00 a. m.	Small Group Workshops reconvene to:
	a) discuss future plans and proposals for regional or sub-regional follow-up to the conference
	b) prepare written reports of discussions and recommendations to be presented
11 : 00 a. m.	Plenary Session Address: Alec Dickson, Director Community Service Volunteers "The Human Side of Appropriate Technology"
12 : 00 Noon	LUNCH
1 : 30 p. m.	Closing Plenary Session Address: E. F. Schumacher "Intermediate Technology"
2 : 30 p. m.	Summing-up of Conference: John L. Ganley, Steering Committee Chairman Deputy Director of ACTION
3 : 00 p. m.	Closing Address: Murray Thomson, Executive Secretary Canadian University Service Overseas (CUSO) "New Roles and Challenges for Development Services"
4 : 45 p. m.	Final Remarks: Conference Co-chairpersons
5 : 30 p. m.	Adjournment of International Conference on Volunteer Service

Pequeños grupos de trabajo se reúnen para discutir sobre:

a) Futuros planes y proposiciones para proseguir lo acordado en la conferencia a escala regional o sub-regional

b) Informes y recomendaciones de los grupos de trabajo que han de ser presentados

Sesión plenaria
Discurso: Alec Dickson, Director
Community Service Volunteers
«El lado humano de la tecnología apropiada»

ALMUERZO

Sesión plenaria de clausura
Discurso: E. F. Schumacher
«Tecnología intermedia»

Resumen de la conferencia:
John L. Ganley, Jefe del Comité Directriz
Sub-Director de ACTION

Discurso de clausura: Murray Thomson, Secretario Ejecutivo
Canadian University Service Overseas (CUSO)
«El nuevo papel y los nuevos desafíos de los servicios para el desarrollo»

Comentarios finales:
Co-Presidentes de la conferencia

Clausura de la Conferencia Internacional sobre el Servicio Voluntario

Les groupes de travail se réunissent à nouveau pour

a) discuter des plans et propositions futurs pour mettre en oeuvre, au niveau régional ou local, les conclusions de la Conférence

b) préparer des rapports et recommandations du groupe à présenter

Séance plénière
Discours: Alec Dickson, Director,
Community Service Volunteers
« L'aspect humain d'une technologie appropriée »

DEJEUNER

Séance plénière de clôture
Discours: E. F. Schumacher
« Technologie intermédiaire »

Conclusions de la Conférence:
John L. Ganley, Président du Comité Directeur,
Deputy Director of ACTION

Discours de clôture:
Murray Thomson, Executive Secretary
Canadian University Service Overseas (CUSO)
« De nouveaux rôles et une nouvelle gageure pour les services de développement »

Propos finaux
Co-Présidents de la Conférence

Suspension de la Conférence Internationale sur le Service Volontaire

THE PANELS
LOS GRUPOS
LES TABLES RONDES

PANEL ON RESOURCE MOBILIZATION	GRUPO SOBRE LA MOVILIZACION DE RECURSOS	TABLE RONDE SUR LA MOBILISATION DES RESSOURCES
Monday, June 28	**Lunes, 28 de Junio**	**Lundi, 28 Juin**
Afternoon Session	**Sesión vespertina**	**Après-midi**
PANEL MEMBERS	**MIEMBROS DEL GRUPO**	**MEMBRES DE LA TABLE RONDE**
Nadia Atif * Professor University of Alexandria Anthropology Department Berkley, Alexandria		Joseph Wresinski Equipes Sciences et Service Pierrelaye, France
John G. Sommer Fellow Overseas Development Council Washington, D. C., U. S. A.		Rao Chelikani Bharat Sevak Samaj New Delhi, India

RESPONSE PANEL TO AFRICAN PRESENTATION	GRUPO DE RESPUESTA A LA PRESENTACION REALIZADA POR AFRICA	TABLE RONDE DE REACTION A LA PRESENTATION AFRICAINE
Monday, June 28	**Lunes, 28 de Junio**	**Lundi, 28 Juin**
Afternoon Session	**Sesión vespertina**	**Après-midi**
PANEL MEMBERS	**MIEMBROS DEL GRUPO**	**MEMBRES DE LA TABLE RONDE**
Pierre N'Doye * Délégation Générale à la Promotion Humaine Dakar, Senegal		Eleanor R. Mdladla President National Council of Women Mbabane, Swaziland
Bouake Ben Bamba Director Youth Program Committee Comité National pour l'Alimentation Abidjan, Ivory Coast		Habib Diop Directeur Centre d'Animation Rurale Bamako, Mali
Ben Ali Mansouri Director Division du Service Civil Ministère d'Etat Chargé de la Cooperation et de la Formation des Cadres Rabat, Morocco		Judith Mbula Department of Sociology University of Nairobi Nairobi, Kenya

* Panel Chairman / Jefe del grupo / Président de la table ronde

PANEL ON DOMESTIC SERVICES

Training and Employment Schemes

Tuesday, June 29

Morning Session

PANEL MEMBERS

Peter Kuenstler *
Interagency Youth Liaison Officer
United Nations Division of Social Affairs
Geneva, Switzerland

Vladimir Alvarez Sanhueza
Servicio Voluntario
Santiago, Chile

Eteme Oloa
Directeur de la Jeunesse et des Sports
Yaoundé, Cameroun

GRUPO SOBRE SERVICIOS NACIONALES

Esquemas de entrenamiento y empleo

Martes, 29 de Junio

Sesión matutina

MIEMBROS DEL GRUPO

Charles Koutouan
Association Ivorienne de Chantiers de Volontaires (UAIVC)
Abidjan, Ivory Coast

Salah Toumi
Jeunesse Socialiste Destourienne
Section de Volontariat
Tunis, Tunisia

Roger H. Wilson
Manager Special Programs Section
Canadian International Development Agency (CIDA)
Ottawa, Canada

TABLE RONDE SUR LES SERVICES NATIONAUX

Schémas de formation et d'emploi

Mardi, 29 juin

Matin

MEMBRES DE LA TABLE RONDE

PANEL ON DOMESTIC SERVICES

University and Student Service Schemes

Tuesday, June 29

Morning Session

PANEL MEMBERS

Harry J. Hogan *
Assistant Director for Policy and Planning ACTION
Washington, D. C., U. S. A.

Eduardo Lopez Betancourt
Servicio Social Integral
Universidad Nacional Autonoma de Mexico
Mexico City, Mexico

Diana Fussell
Representative
Study Service Newsletter
Consultant to Nepalese National Development Service
Kathmandu, Nepal

GRUPO SOBRE SERVICIOS NACIONALES

Esquemas de servicios universitarios y estudiantiles

Martes, 29 de Junio

Sesión matutina

MIEMBROS DEL GRUPO

Futa Helu
Atenisi Institute
Nuku 'Alofa
Kingdom of Tonga

Edwin Khabele
Lecturer
National University of Lesotho
Maseru, Lesotho

P. P. Timilsina
Director
National Development Service
Tribhuvan University
Kathmandu, Nepal

TABLE RONDE SUR LES SERVICES NATIONAUX

Schémas des services universitaires et des étudiants

Mardi, 29 juin

Matin

MEMBRES DE LA TABLE RONDE

* Panel Chairman / Jefe del grupo / Président de la table ronde

PANEL ON DOMESTIC SERVICES

Social and Technical Development Service Schemes

Tuesday, June 29

Morning Session

GRUPO SOBRE SERVICIOS NACIONALES

Esquemas de servicio para el desarrollo social y técnico

Martes, 29 de Junio

Sesión matutina

TABLE RONDE SUR LES SERVICES NATIONAUX

Schémas du service de développment social et technique

Mardi, 29 juin

Matin

PANEL MEMBERS

MIEMBROS DEL GRUPO

MEMBRES DE LA TABLE RONDE

Yairo T. Mbwilo *
Overseas Recruitment Section
Dar es Salaam, Tanzania

Virginia Murdoch de Payrá
Acting President
Movimento de la Juventud Agraria (AJA)
Montevideo, Uruguay

Abdel Hadi Gohari
Deputy Secretary General
Supreme Council of Youth and Sports
Cairo, Egypt

Fetaui Mataafa
National Council of Women
Apia, Western Samoa

Omar Sey
Director
Department of Youth
Ministry of Youth and Social Welfare
Banjul, The Gambia

George Th. Nicodotis
President
Organization for the Prevention of Crime
Athens, Greece

Ronald E. Gerevas
Associate Director
Domestic and Anti-Poverty Operations ACTION
Washington, D. C., U. S. A.

* Panel Chairman / Jefe del grupo / Président de la table ronde

PANEL ON INTERNATIONAL SERVICES

Tuesday, June 29

Afternoon Session

PANEL MEMBERS

Ross Mountain*
CESI/United Nations Development Program
Geneva, Switzerland

Thomas Fox
Executive Director
Volunteers in Technical Assistance (VITA)
Maryland, U. S. A.

John Gordon
Coordinator
United Nations Volunteers Programme
Geneva, Switzerland

GRUPO SOBRE SERVICIOS INTERNACIONALES

Martes, 29 de Junio

Sesión vespertina

MIEMBROS DEL GRUPO

TABLE RONDE SUR LES SERVICES INTERNATIONAUX

Mardi, 29 juin

Après-midi

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Casimir Pitroipa
Maître Bénévole de
L'Entraide Culturelle Voltaique
Upper Volta, Ouagadougou

Teresita S. Palacios
Women's Project Officer UNICEF
Manila, Philippines

PANEL ON INTERNATIONAL SERVICES

Tuesday, June 29

Afternoon Session

PANEL MEMBERS

David Stone *
Volunteers Service Abroad
Wellington, New Zealand

Moffat Sibandi
Botswana National Brigades Coordinating Committee
Gaborone, Botswana

Sir William Douglas
Barbados Association for the Blind and Deaf
St. Michael, Barbados

GRUPO SOBRE SERVICIOS INTERNACIONALES

Martes, 29 de Junio

Sesión vespertina

MIEMBROS DEL GRUPO

TABLE RONDE SUR LES SERVICES INTERNATIONAUX

Mardi, 29 juin

Après-midi

MEMBRES DE LA TABLE RONDE

John Dellenback
Associate Director for International Operations
ACTION
Washington, D. C., U. S. A.

Mark A. Chavarria
CUSO
Belmopan, Belize, C. A.

* Panel Chairman / Jefe del grupo / Président de la table ronde

PANEL ON INTERNATIONAL SERVICES

Tuesday, June 29

Afternoon Session

GRUPO SOBRE SERVICIOS INTERNACIONALES

Martes, 29 de Junio

Sesión vespertina

TABLE RONDE SUR LES SERVICES INTERNATIONAUX

Mardi, 29 juin

Après-midi

PANEL MEMBERS

Joop J. Liethoff*
Stichting Nederlandse Vrijwilligers
Den Haag, The Netherlands

S. B. Jones
Ministry of Economic Planning
Manpower Division
Accra, Ghana

Anthony Lake
Director
International Voluntary Services (IVS)
Washington, D. C., U. S. A.

MIEMBROS DEL GRUPO

Allen A. B. Martin
Director
Australian Volunteers Abroad
Overseas Service Bureau
Melbourne, Australia

Julia Ena Ortiz de Fuentes
Confederación Nacional de Instituciones Femeninas
(CONIF)
La Paz, Bolivia

Mohamed El Dissouki
Ministry of Education
Sana'a, Yemen

MEMBRES DE LA TABLE RONDE

RESPONSE PANEL TO SHORT-TERM VOLUNTEER SERVICE

Tuesday, June 29

Afternoon Session

GRUPO DE RESPUESTA AL SERVICIO VOLUNTARIO A CORTO PLAZO

Martes, 29 de Junio

Sesión vespertina

TABLE RONDE DE REACTION AU SERVICE VOLONTAIRE A COURT TERME

Mardi, 29 juin

Après-midi

PANEL MEMBERS

Luc Heymans*
Secrétaire Général
INTERCODEV
Bruxelles, Belgique

Sulayman Cole
Gambia Voluntary Workcamps Association
Banjul, The Gambia

Bogdan Stefański
Director for Foreign Aid Programme
African Institute
University of Warsaw, Poland

MIEMBROS DEL GRUPO

G. K. Frimpong
National Chairman
Voluntary Workcamps Association of Ghana
Accra, Ghana

C. M. A. Munanairi
Director
Kenya Voluntary Development Association
Nairobi, Kenya

Thierry Lemaresquier
UNESCO – Youth Division
Paris, France

MEMBRES DE LA TABLE RONDE

* Panel Chairman / Jefe del grupo / Président de la table ronde

RESPONSE PANEL TO ASIAN PRESENTATION

Wednesday, June 30

Morning Session

GRUPO DE RESPUESTA A LA PRESENTACION REALIZADA POR ASIA

Miércoles, 30 de Junio

Sesión matutina

TABLE RONDE DE REACTION A LA PRESENTATION DE L'ASIE

Mercredi, 30 juin

Matin

PANEL MEMBERS

Puey Ungphakorn *
Rector
Thammasat University
Bangkok, Thailand

Mohammed Bin Wahiduddin
Director of Youth
Ministry of Culture, Youth and Sports
Kuala Lumpur, Malaysia

Mamoon-Al-Rasheed
Executive Director
Bangladesh Volunteer Service Corps
Dacca, Bangladesh

MIEMBROS DEL GRUPO

Dr. A. Rahim Chawdhry
Chairman
National Farm Guide Movement of Pakistan
Lahore, Pakistan

Janet Beriña-Soler
Director
Community Service Program
University of Nueva Caceres
Naga, Philippines

G. A. Henry
Minister of Finance
Associate Minister for Foreign Affairs
Rarotonga, Cook Islands

MEMBRES DE LA TABLE RONDE

* Panel Chairman / Jefe del grupo / Président de la table ronde

RESPONSE PANEL TO LATIN AMERICAN PRESENTATION

Wednesday, June 30

Afternoon Session

GRUPO DE RESPUESTA A LA PRESENTACION REALIZADA POR LATINOAMERICA

Miércoles, 30 de Junio

Sesión vespertina

TABLE RONDE DE REACTION A LA PRESENTATION DE L'AMERIQUE LATINE

Mercredi, 30 juin

Après-midi

PANEL MEMBERS

MIEMBROS DEL GRUPO

MEMBRES DE LA TABLE RONDE

Mario Espinoza Vergara*
San Jose, Costa Rica

Elsa de Teram
Assesor
SEGESVOL
Quito, Ecuador

Marco Adelio Guzmán
Director
Voluntarios en Acción
La Paz, Bolivia

Generoso S. Nicholas B.
Director
Comunidades Educativas del Ministerio de Educación
Panamá City, Panamá

Isabel Lopez de Zelaya
Colonia Maradiaga
Comayaguela, D. C., Honduras

* Panel Chairman / Jefe del grupo / Président de la table ronde

International Conference Co-organizers	Coorganizadores Internacionales de la Conferencia	Co-organisateurs internationaux de la conférence
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Agencia Coordinadora del Voluntarido (ACOVOL) Bogotá, Colombia	Deutscher Entwicklungsdienst Bonn-Bad Godesberg, Germany	National Civil Service for Participation in Development in Progress Yaounde, Cameroun
Association Française des Volontaires du Progrès Paris, France	Development Commission, FEMEC Yaounde, Cameroun	Projecto Rondon Brasilia D.F., Brazil
Australian Volunteers Abroad Melbourne, Australia	Ghana National Youth Council Accra,Ghana	Service Civil Ministère d'Etat chargé de la coopération Rabat, Marocco
Badan URUSAN Tenaga Kerja Sukarela Indonesia (BUTSI) Jakarta, Indonesia	Japan Overseas Cooperation Volunteers (J.O.C.V.) Tokyo, Japan	Stichting Nederlandse Vrijwilligers The Hague, Netherlands
Canadian University Service Overseas (CUSO) Ottawa, Canada	Jeunesse Rurale du Cameroun Yaounde, Cameroun	United Nations Volunteers Geneva, Switzerland
Community Service Volunteers London, Great Britain	Lanka Jathika Sarvodaya Shramadana Sangamaya (LJSSS) Moratuwa, Sri Lanka	Universal Welfare Legion Tehran, Iran
Community Volunteers, Inc. Wellington, New Zealand	Institut für Internationale Zusammenarbeit Vienna, Austria	University of Nairobi Sociology Department
	Mellemfolkeligt Samvirke Copenhagen, Denmark	Supreme Council of Youth and Sports Cairo, A.R. of Egypt

CONFERENCE SECRETARIAT – ACTION, Washington D. C.

Vartkes Yeghiayan, Director
Wanda Dykhuis
JoAnn Giordano
Frederick Gloss
Jeffrey Hammer
Dagnija Kreslins
Joanne Krueger
Vito Stagliano

Funding for the International Conference on Volunteer Service provided by ACTION, the Agency for International Development (AID), The Foundation of the Peoples of the South Pacific, Aktionsgemeinschaft Dienst für den Frieden, Ford Foundation (Egypt Office), CARE, Stichting Nederlandse Vrijwilligers, Association Francaise des Volontaires du Progrès, Deutscher Entwicklungsdienst, and Institut für Internationale Zusammenarbeit.

La cantidad más considerable de fondos para la realización de la Conferencia Internacional sobre el Servicio Voluntario fue aportada por la Oficina de ACTION y la Agency for International Development (AID). Subvenciones de apoyo fueron proporcionadas por The Foundation of the Peoples of the South Pacific, Aktionsgemeinschaft Dienst für den Frieden, Ford Foundation (oficina de Egipto), CARE, Stichting Nederlandse Vrijwilligers, Association Française des Volontaires du Progrès, Deutscher Entwicklungsdienst y Institut für Internationale Zusammenarbeit.

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Technical and organizational administration of ICVS by INTERCONVENTION (Gerd J. Malloth), Kinderspitalgasse 5, P.O. Box 35, A-1095 Vienna, Austria.

La administración técnica y organizatoria de la CISV fue realizada por INTERCONVENTION (Gerd J. Malloth), Kinderspitalgasse 5, P.O. Box 35, A-1095 Vienna, Austria.

L'organisation et l'administration technique de la CISV ont été réalisées par INTERCONVENTION (Gerd J. Malloth), Kinderspitalgasse 5, B.P. 35, A-1095 Vienna, Autriche.

All correspondence relating to the International Conference on Volunteer Service should be addressed to:

Toda correspondencia relacionada con la Conferencia Internacional sobre el Servicio Voluntario ha de ser dirigida a:

Veuillez adresser toute correspondance ayant trait à la Conférence Internationale sur le Service Volontaire à:

Vartkes Yeghiayan, Conference Secretariat / ACTION

806 Connecticut Avenue, Washington, D. C. 20525

Part V

Conference Participants List and Participating Organizations

Participant List
INTERNATIONAL CONFERENCE ON VOLUNTEER SERVICE
Vienna, Austria
June 27-July 2, 1976

Adhikari, Jagat Mohan Rector	Tribhuvan University Kirtipur Campus Kathmandu, Nepal
Adikaram, M. B. Secretary	Committee for University National Service University of Sri Lanka Senate House 18 Ward Place Colombo-7, Sri Lanka
Alvarez Sanhueza, Vladimir Director	Projecto Regional Juventud (PNUD-VNU) Casilla de Correo 21.101 Santiago, Chile
Anhammer, F.	Ost. Entwicklungshelferdienst Turkenstrasse 3/III A-1090 Vienna, Austria
Ariyaratne, A. T. President	Lanka Jatika Sarvodaya Shramadana Sangamaya Meth Medura No. 77, De Soysa Road Moratuwa, Sri Lanka
Atif, Professor Nadia	18 Fayoumi Street Bulkley, Alexandria, Egypt

Baisch, Christine	Weltfriedensdienst e.V. Lebenstrasse 1 1 Berlin 12, West Germany
Ball, Colin	Voluntary Services Unit Home Office, Kingsgate House 66 Victoria Street London SW1E 6SS, England
Balzano, Jr., Dr. Michael P. Director	ACTION 806 Connecticut Avenue, N.W. Washington, D.C. 20525
Bammer, Dr. Winifred Director	Osterreichischer Jugendrat fur Entwicklungshilfe (OJR) Tuchlauben 8/VI A-1010 Vienna, Austria
Ban, Shoichi	Japan Overseas Cooperation Volunteers (JOCV) 4-2-24 Hiroo Shibuya-ku, Tokyo, Japan
Barbero, Elizabeth A. Director	Philippine National Volunteer Service Coordinating Office Suite 303, Trade Center Building Corner P. Faura and Mabini Streets Ermita, Manila, Philippines
Bawuah, Major S. K. Director	Ghana National University Service Scheme National Service Secretariat State House, 2nd Bay, 9th Floor Accra, Ghana
Beltran B., Pedro A. Executive Director	FEDAN Avda. 19 No. 3-10 Oficina 602 Bogota, Colombia
Ben Bamba, Bowake Director Youth Programs Comite	Comite National pour l'Alimentation B.P.V. 190 Abidjan, Ivory Coast
Berina-Soler, Janet Vice President Academic Affairs	University of Nueva Caceres Community Service Program Bicol, Philippines
Betancourt, Eduardo Lopez	Servicio Social Integral Universidad Nacional Autonoma de Mexico Av. Universidad No. 1393 Colona Florida ZP 21 Mexico 20 DF, Mexico

Bokwe, Attwell Nelson Director	Social Welfare, Relief, Maintenance, Rehabilitation Services African National Council P.O. Box 1657 Lusaka, Zambia
Brouksy, Lahcen	25 Bis Charia El Alaouine Rabat, Morocco
Brown, Ezeqiel General Secretary	Voluntary Workcamps Association of Nigeria (VWAN) P.O. Box 2189 Lagos, Nigeria
Bruce, Ian Director	The Volunteer Centre 29/33 Lower King's Road Berkhamsted Herts, HP4 2AB, England
Bullock, Susan	Returned Volunteer Action and Ex-Volunteers International 1c Cambridge Terrace London NW1, England
Burstmayr, Hans Director	Osterreichischer Entwicklungshelfer-dienst (OED) Turkenstrasse 3/III A-1090 Vienna, Austria
Camps, Hernan Fuentes	Asociacion Chilena de Voluntarios Casilla de Correo 21.101 Santiago, Chile
Carrington, Walter Vice President	African American Institute 833 United Nations Plaza New York, New York 10021
Cepede, Denis Adjoint du Delegue General	Association Francaise des Volontaires du Progres B.P. No. 2 91310 Montlhery, France
Charley, Raymond	Voluntary Workcamps Association of Sierra Leone Freetown Community Centre P.O. Box 1205 Freetown, Sierra Leone
Chavarria, Mark A.	c/o CUSO Belmopan, Belize
Chawdhry, Dr. A. Rahim Chairman	National Farm Guide Movement of Pakistan 16 Ferozepur Road Lahore, Pakistan

Chelikani, Rao Hon. International Secretary	Bharat Sevak Samaj 22 Sardor Patel Road, Chanakyapuri New Delhi 110021, India
Chowdhry, Anwar Husain National Secretary	Service Civil International Zohura Mansion, Room 18 27/1 Mymensingh Road Dacca 2, Bangladesh
Cole, Sulayman	Gambia Voluntary Workcamps Association P.O. Box 244 Banjul, The Gambia
Dadzie, Lt. Col. Ernest Coordinator	Ghana National Youth Council P.O. Box 777 Accra, Ghana
De Clementi, Laura	Italian Ministry of Foreign Affairs Servizio per la Cooperazione Tecnica con i Paesi in Via di Sviluppo Via S. Contarini, 25 Rome, Italy
de Dumit, Eugenia Presidenta	Agencia Coordinadora del Voluntariado (ACOVOL) Apt. Aereo 90465 Bogota, Colombia
Dellenback, John Associate Director International Operations	ACTION 806 Connecticut Avenue, N.W. Washington, D.C. 20525
Dembitzer, Benny Director	Fund for Research and Investment for the Development of Africa (FRIDA) The Africa Centre 38 King's Street London WC2, England
Deriquito, Rodolfo Director	Youth Arm for Community Advancement and Development "Mission: Pagmamahal" Projects Suite 507 Dona Amparo Building Espana Street, Sampaloc Manila, Philippines
Dichter, David	David Dichter and Associates 9 Rue de Vermont 1202 Geneva, Switzerland
Dickson, Dr. Alec Director	Community Service Volunteers 237 Pentonville Road London N1, England
Dionne, Pierre Executive Director	Canada World Youth Cite du Havre Montreal, Quebec, Canada

Dithmer, Torben Head of Department	Danish International Development Agency (DANIDA) Amaliegade 7 1256 Copenhagen, Denmark
Djohan, Rusdi Engineer	Directorate General of Higher Education Tromol Post 190 DAK Jakarta, Indonesia
Douglas, Sir William Chief Justice	Chief Justice's Chambers Law Courts Bridgetown, Barbados
Doy-Abul, Mariam	Bahrain Red Crescent Society P.O. Box 882 Manama, Bahrain
Draper, E. Richmond Secretary General	Federation of Liberian Youth P.O. Box 2128 Monrovia, Liberia
Dreier, F.	Ost. Entwicklungshelferdienst Turkenstrasse 3/III A-1090 Vienna, Austria
Dubuc, Yvon Regional Director	SUCO B.P. 1347 Kigali, Rwanda
Eaton, Professor Joseph W.	1001 Bruce Hall University of Pittsburgh Pittsburgh, Pennsylvania 15260
El-Dissouki, Mohammed Head Foreign Affairs Department	Ministry of Education San'a, Yemen
Espinoza Vergara, Mario	Apartado 10.227 San Jose, Costa Rica
Feugueng, Jean	Development Commission (FEMEC) Yaounde, Cameroon
Finucane, Jean Coordinator Community High Schools	P.O. Box 49 Roseau, Dominica West Indies
Fox, Thomas Executive Director	Volunteers in Technical Assistance (VITA) 3706 Rhode Island Avenue Mt. Rainier, Maryland 20822
Franchini, Bianca Maria	Cooperazione Internazionale Via de Lemene 50 20151 Milano, Italy

Frimpong, Major Godfried K. National Chairman	Voluntary Workcamps Association of Ghana P.O. Box 1540 Accra, Ghana
Fussell, Diana	Study-Service Newsletter P.O. Box 753 Kathmandu, Nepal
Gabler, H.	Osterreichischer Jugendrat fur Entwicklungshilfe (OJR) Tuchlauben 8/VI A-1010 Vienna, Austria
Ganley, John L. Deputy Director	ACTION 806 Connecticut Avenue, N.W. Washington, D.C. 20525
Garro Valverdi, Lyla	Comision Nacional de Asuntos Indigenas Apartado Postal 2203 San Jose, Costa Rica
Gavier de Martinez, Laura S.R. Funding Agent	CENIFEC Villa Belgrano, Calle Franklin Arguello, Cordoba Argentina
Gerevas, Ronald E. Associate Director Domestic Operations	ACTION 806 Connecticut Avenue, N.W. Washington, D.C. 20525
Gochenour, Theodore Director of International Programs	Experiment in International Living Brattleboro, Vermont 05301
Godamune, Lalith Director	National Institute of Managements No. 7, Station Road Colombo-3, Sri Lanka
Gohari, Dr. Abdel Hadi Deputy Secretary General	Supreme Council of Youth and Sports Cairo, Egypt
Gordon, John Coordinator	United Nations Volunteers Programme Palais des Nations 1211 Geneve 10, Switzerland
Guevara de Padilla, Mireya Directora	Direccion Nacional de Desarrollo de la Comunidad (DINADECO) Ministerio de Governacion San Jose, Costa Rica
Guzman Aliaga, Marco Adelio Director	Voluntarios en Accion (VEA) Figueroa 788—Of. 5 Ap. Post 3556 La Paz, Bolivia

Hally, M. W. Bakimbwanga	IMPR B.P. 3302 Kinshasa, Zaire
Haselbach, Dr. Arne Director	Vienna Institute for Development Kartnerstrasse 25 A-1010 Vienna, Austria
Helu, Professor Futa	Atenisi Institute P.O. Box 220 Nuku'Alofa, Kingdom of Tonga
Henry, Hon. Geoffrey A. Minister of Finance and Associate Minister for Foreign Affairs	Rarotonga Cook Islands
Herrera, Juan Manuel	FENACOAC Guatemala City, Guatemala
Heymans, Luc General Secretary	INTERCODEV 67-76 rue Botanique 1030 Bruxelles, Belgium
Hogan, Harry J. Assistant Director Office of Policy and Planning	ACTION 806 Connecticut Avenue, N.W. Washington, D.C. 20525
Ibarra, Dr. Enrique Director	Fundacion de Desarrollo Integral y Armonico Cas. Postal 923 Asuncion, Paraguay
Ivanov, Kosta	Ady Endre Utca 19 Budapest 11, Hungary
Jaggle, Martin	Ost. Jugendrat fur Entwicklungshilfe Instrasse 25/1/1 A-1200 Vienna, Austria
James, Stanislaus Coordinator of Voluntary Activities	Parish House Castries St. Lucia
Juarez, Rogelio Cova Director	Proyectos de Corto Plazo Comite de Servicio de los Amigos Ignacio Mariscal 132 Mexico DF, Mexico
Kamau, John C. General Secretary	National Christian Council of Kenya P.O. Box 45009 Nairobi, Kenya
Kanago, Michel Gabriel	Principal Pedagogical Counsel National Pedagogical Institute Bangui, Central African Republic

Kawanga, F. C. Commissioner of Youth Development	Ministry of Education P.O. Box R.W. 93 Lusaka, Zambia
Kerns, Joseph Education Program Specialist	Teacher Corps U.S. Office of Education 400 Maryland Avenue, S.W. Washington, D.C. 20202
Khabele, P. Edwin Lecturer	National University of Lesotho Maseru, Lesotho
Khan, M. I. Executive Secretary of World Jamboree	c/o P.O. Box 358 Ministry of Agriculture Rodwell Road, Suva, Fiji
Kolsrud, Thor	Norwegian Volunteer Service P.O. Box 8142 Oslo-Dep, Oslo 1, Norway
Kouroki, Hiroshi Head Project Department	Japan Youth Volunteers Association (JYVA) c/o OMYC Yoyogi-jinen-cho Shibuya-ku Tokyo, Japan
Koutouan, M. Charles	Association Ivorienne de Chantiers de Volontaires (AICV) B.P. 4714 Abidjan, Ivory Coast
Kreisler, Arieh	Ministry of Social Welfare Jerusalem, Israel
Kuenstler, Peter Interagency Youth Liaison Officer	U.N. Division of Social Affairs Geneva, Switzerland
Lake, Anthony Executive Director	International Voluntary Services (IVS) 1555 Connecticut Avenue, N.W. Washington, D.C. 20036
Landi, Rev. Msgr. Andrew P. Assistant Executive Director	Catholic Relief Services (USCC) 1011 First Avenue New York, New York 10022
Langthaler, Richard	Austrian Foundation for the Research of Development (OFSE) Turkenstrasse 3 A-1090 Vienna, Austria
Lara, Jesus Raul Director	Movimiento Nacional de Servicio Juvenil Ministerio de Educacion Edificio Beudeck No. 524 San Salvador, El Salvador

Lashai, Dr. Kourosh Secretary General	Universal Welfare Legion Takhte Jamshid Avenue Tehran, Iran
Lee, Jr., Dr. Frederick	Association of Volunteers for Service 602 Duke of Windsor Social Service Building Hennessy Road Wanchai, Hong Kong
Legris, Denis	Centre E'Etude et de Cooperation International (CECI) 4824 Chemin Cote-des-Neiges Montreal, Quebec, Canada H3V 1G4
Lemaresquier, Thierry	Youth Division UNESCO Paris, France
Lesonneur, Berengere	Equipes Science et Service 122 Avenue du General Leclerc 95480 Pierrelaye, France
Liethoff, Joop	Stichting Nederlandse Vrijwilligers Muzenstraat 30 The Hague, Netherlands
Lill, M.	Institute for International Cooperation Singerstrasse 7 Vienna 1, Austria
Loarca, Dr. Alfonso	Department of Agriculture Guatemala City, Guatemala
Lopez de Zelaya, Isabel	Colonia Maradiaga 30 Calle No. 105 Comayaguela, D.C. Honduras, C. A.
Mamoon-al-Rasheed Executive Director	Bangladesh Volunteer Service 55 Dilkusha Commercial Area Dacca 2, Bangladesh
Mansouri, Ben Ali Ministere d'Etat Charge de la Cooperation et de la Formation des Cadres	Im. B. N. D. E. Rabat, Morocco
Mansson, Bruno	Mellemfolkeligt Samvirke (MS) Hejrevej 38 2400 Copenhagen, Denmark
Martin, Allen A. B.	Overseas Service Bureau 23 Clarendon Street East Melbourne, Victoria 3002 Australia

Martinez Alcivar, Juan Coordinator	Movimiento Juvenilde Trabajo Voluntario Apartado 2649 Caracas 101, Venezuela
Mataafa, Fetaui	National Council of Women Apia, Western Samoa
Matsebula, Marjorie Secretary	National Council of Women P.O. Box 700 Mbabane, Swaziland
Mbula, Judith	Department of Sociology University of Nairobi P.O. Box 30197 Nairobi, Kenya
Mbwilo, Yairo T. Principal Manpower Management Officer	Ministry of Manpower Development P.O. Box 2483 Dar-es-Salaam, Tanzania
Mdladla, Eleanor R. President	Lutsango Lwakangwane P.O. Box 875 Mbabane, Swaziland
Merigo Orellana, Dolores	Cerro del Otate 93 Pedrejal San Francisco Mexico 21 DF. Mexico
Michalski, Renate	Deutscher Entwicklungsdienst Friesdorferstrasse 151-153 53 Bonn—Bad Godesberg, Germany
Miller, Harriet Executive Director	Retired Teachers Association and National Association of Retired Persons 1909 "K" Street, N.W. Washington, D.C. 20049
Morales, Jose Carlos	Comision Nacional de Asuntos Indigenas Apartado Postal 2203 San Jose, Costa Rica
Mountain, Ross	UNDP/CESI Palais des Nations 1211 Geneva 10, Switzerland
Mucktoom, Margaret	c/o Bishop Margeot Mgr. Gonin Street Port Louis, Mauritius
Murdoch de Payra, Virginia Acting President	Movimento de la Juventud Agraria (MJA) Rincon 422 Montevideo, Uruguay

Musa, Abdel Gabar Abdall General Secretary	Sudan Rural Development Society University of Khartoum P.O. Box 23 Khartoum, Sudan
Nangle, Hugh Director of Public Affairs	Canadian University Service Overseas (CUSO) 151 Slater Street Ottawa, Ontario, Canada K1P 5H5
Napitupulu, Dr. W. P. Secretary	Badan Urusan Tenaga Kerja Sukarela Indonesia (BUTSI) P.O. Box 3290 Jalan Halimun 4 Jakarta, Indonesia
N'Doye, Pierre Directeur de la Formation des Projets et Programmes	Secretariat d'Etat a la Promotion Humaine Building Administratif 2e etage Dakar, Senegal
Ngumi, Francis K. Assistant Director	Kenya National Youth Service P.O. Box 30397 Nairobi, Kenya
Nicolas B., Generoso S. Especialista en Desarrollo Organizacional	Confederacion Latino Americana de Cooperation de Ahorro y Credito Apartado 3280 Panama 3, Republic of Penama
Nicodotis, George President	Organization for Prevention of Crime 33 Academias Street Athens 135, Greece
Nwakwesi, Dr. Maduka	National Youth Service Corps P.M.B. 12673 Lagos, Nigeria
Oloa, Eteme Director of Youth for the Ministry	Ministry of Youth and Sports Yaounde, Cameroon
Omojokun, Col. S. K. Director	National Youth Service Corps P.M.B. 12673 Lagos, Nigeria
Ortiz de Fuentes, Julia Ena	Confederacion Nacional de Instituciones Femeninas (CONIF) Casilla 3457 La Paz, Bolivia Direccion Nacional de Juventudes Casilla 3883 La Paz, Bolivia

Ortiz-Villa, Diego Director	Accion en Colombia Cra. 6 No. 69 A 23 Bogota, Colombia
Ortuno de Rodo, Liliam Executive Secretary	Federacion de Organizaciones Voluntarias 500 Metros Norte de la Embajada Americana San Jose, Costa Rica
Ossono, J. P. Rabel President	Jeunesse Rurale du Cameroun (JEURUCA) B. P. Minep Yaounde, Cameroon
Palacios, Teresita S. Project Officer Women's Project	UNICEF P.O. Box 883 Manila, Philippines
de Paneyko, Eugenia Coordinadora	Funda-juventud Gran Avenida—Pl. Venezuela ARAUCA 112, Apartado 60681 Caracas 106, Venezuela
Pearpoint, Jack	Frontier College 31 Jackes Avenue Toronto, Ontario, Canada M4T 1E2
Perez, Alfredo J. President	Experiment in International Living Brattleboro, Vermont 05301
Pinkau, Dr. Irene Coordinator	Charles F. Kettering Foundation Development Services Cooperation Project 1665 - 32nd Street, N.W. Washington, D.C. 20007
Pitroipa, Casimir Maitre Benevole de l'Entraide Culturale Voltaique	Ouagadougou, Upper Volta
de Pizano, Olga Presidenta	Coordinacion Colombiana del Trabajo Voluntario (CCTV) Apartado Aereo 90465 Bogota, Colombia
Providence, Ednitt Principal	St. Vincent Teachers' College Arnos Vale St. Vincent
Quarmby, Andrew	Study-Service Newsletter P.O. Box 753 Kathmandu, Nepal

Rahmouni, Hassan	Enseignant a'la Faculte des Sciences Juridiques Economiques et Sociales de l'Universite Mohamed V de Rabat Blvd. des Nations Unies B.P. 721 Rabat, Morocco
Rathke, Rev. Karl-Heinz	Missionarische Dienste Adalbert-Stifter-Strasse 21 A-9500 Villach, Austria
Ribeiro, Jose Eduardo Pena National Executive Director	Alianca Nacional das ACMs de Portugal Rua Saraiva de Carvalho, 97 Lisbon, Portugal
Rosemann, Helga	Arbeitskreis Freiwillige Soziale Dienste Stafflenbergstrasse 76 7000 Stuttgart, West Germany
Sakaguchi, Harumi	Japan Overseas Cooperation Volunteers (JOCV) 4-2-24 Hiroo Shibuya-ku Tokyo, Japan
Sayle, Elsie Executive Secretary	Council of Voluntary Social Services (CVSS) 1 H Hagley Park Plaza Kingston 10, Jamaica
Schindegger, W.	Institute for International Cooperation Singerstrasse 7 Vienna I, Austria
Schioler, Ebbe	Mellemfolkeligt Samvirke Hejrevej 38 2400 Copenhagen NV, Denmark
Scott, Rev. Robert Chairman of the Board	Community Volunteers P.O. Box 1521 Wellington, New Zealand
Sey, Omar Director	Department of Youth Ministry of Youth and Social Welfare Banjul, The Gambia
Shankar, Darshan Coordinator	National Graduate Scheme University of Bombay Kimatrai Building, 2nd Floor New Queens Road Bombay 400 002, India

Shawaf, Kudiza Tarek	Women's Rennaissance Society P.O. Box 2341 Riyad, Saudi Arabia
Sibanda, Moffat Secretary	Kgatleng Development Board (KDB) P.O. Box 208 Mochudi, Botswana
Singh, Sheo Sankar General Secretary	Bharat Sevak Samaj 22 Sardor Patel Road Chanakyapuri New Delhi 110021, India
Sommer, John G.	Overseas Development Council 1717 Massachusetts Avenue, N.W. Washington, D.C. 20036
Stefanowsky, Marta	Departamento de Educacion Extraescola Ministerio de Educacion Almiranti Gran 063 Santiago, Chile
Stefanski, Dr. Bogdan Lecturer	Center of African Studies Uniwersytetu Warszawskiego 02-083 Warsaw Zwirki i Wigury 93, Poland
Stone, Dr. David Director	Volunteers Service Abroad (VSA) 31 Pipitea Street P.O. Box 12-246 Wellington, New Zealand
Swain, Graham Development Officer	Young Volunteer Resources Unit National Youth Bureau 17-23 Albion Street Leicester LE1/6GD, England
Sy, M. Cupidon Directeur	YMCA Projet des Services Integres Promotion des Jeunes Secretariat d'Etat a la Promotion Humaine B.P. 12031 Dakar-Colobane, Senegal
Tantisuk, Professor Natchai Director	Graduate Volunteer Programme Thammasat University Bangkok, Thailand
Tapingkae, Dr. Amnuay	Study Service Research Coordinator CSSDI Building, 3rd Floor Heng Mui Keng Terrace Singapore 5

de Targa, Alejandrina President	Comite Coordinador de Asociaciones Voluntarias de Nicaragua P.O. Box 1403 Managua, Nicaragua
Tennekoon, Krishna Assistant Director	National Youth Service Council 5 de Fonseka Road Colombo-5, Sri Lanka
de Teram, Elsa Assesor	SEGESVOL Apartado 614 Quito, Ecuador
Thomson, Murray Executive Secretary	Canadian University Service Overseas (CUSO) 151 Slater Street Ottawa, Ontario, Canada K1P 5H5
Thongkaimook, Poonsri Director	Division of External Cooperation Department of Technical and Economic Cooperation 926 Krung Kasen Road Bangkok, Thailand
Timilsina, P. P. Director	National Development Service Tribhuvan University Kirtipur Campus Kathmandu, Nepal
Toumi, Salah	Jeunesse Socialiste Destourienne Section de Volontariat Blvd. 9 Avril Tunis, Tunisia
Ungphakorn, Dr. Puey Rector	Thammasat University Bangkok, Thailand
Van Hoogstraten, Jan S. F.	Church World Service 475 Riverside Drive New York, New York
Viana da Silva, Dr. Eduardo Augusto	Movimiento Brasileno de Alfabetizacion Av. Estacio de sa 306 Niteroi Rio de Janeiro, Brazil
Viana da Silva, Silva E.	FEEM Av. 7 9E Setembro No. 230/402 Niteroi Rio de Janeiro, Brazil
de Villa, Dr. Mario Leader	Integrated Volunteer Service of the Philippines c/o de Villa Clinic, Medical Center Manila, Philippines

von Schenck, Michael Ambassador	Embassy of Switzerland Vienna, Austria
Wahiduddin, Mohammed Bin Director of Youth	Ministry of Culture, Youth and Sports Government Building Gurney Road Kuala Lumpur, Malaysia
Waldschutz, Dr. Erwin	Geschaftsfuhrer des Osterreichischer Jugendrates fur Entwicklungshilfe (OJR) Tuchlauben 8/VI A-1010 Vienna, Austria
Weyers, Helmut Special Assignments Officer Domestic Volunteers	United Nations Volunteers Palais des Nations CH-1211 Geneve 10, Switzerland
Whisky, Julio Cesar Jerez Director	Oficina de Programmas de Servicios de Voluntarios de UNPHU Santo Domingo, Dominical Republic
Wilson, Roger Area Manager Special Programs	Canadian International Development Agency (CIDA) 122 Bank Street Ottawa, Ontario, Canada K1A 0G4
Winkler, Dr. Otto Leiter	Institutes fur Internationale Zusammenarbeit (IIZ) Singerstrasse 7 A-1010 Vienna, Austria
Wresinski, Rev. Joseph	Equipes Science et Service 122 Avenue du General Leclerc 95480 Pierrelaye, France
Yebe, Christophe Director du CARDER	Ministry of Rural Development Porto-Novo, Benin
Zahn, Herbert Director	Deutscher Entwicklungsdienst Friesdorferstrasse 151-153 53 Bonn—Bad Godesberg, Germany
Zeledon, Jose Luis Gerente de Operaciones	Programa de Fomento y Cooperacion Comunal 43 Av. Norte No. 123 San Salvador, El Salvador
Zevenbergen, Wim	Stichting Nederlandse Vrijwilligers Muzenstraat 30 The Hague, Netherlands
Zurgan, Ibrahim Mohamed Kheir	Sudan Rural Development Society University of Khartoum P.O. Box 23 Khartoum, Sudan

Participating Organizations
INTERNATIONAL CONFERENCE ON VOLUNTEER SERVICE
Vienna, Austria
June 27-July 2, 1976

Accion en Colombia
Cra. 6 No. 69 A 23
Bogota, Colombia

ACTION
806 Connecticut Avenue, N.W.
Washington, D. C. 20525

African American Institute
833 United Nations Plaza
New York, New York 10021

Agencia Coordinadora del Voluntariado (ACOVOL)
Apt. Aereo 90465
Bogota, Colombia

Agency for International Development (AID)
Washington, D. C.

Aktionsgemeinschaft Dienst fur den Frieden

Alianca Nacional das ACMs de Portugal
Rua Saraiva de Carvalho, 97
Lisbon, Portugal

Arbeitskreis Freiwillige Soziale Dienste
Stafflenbergstrasse 76
7000 Stuttgart, West Germany

Asociacion Chilena de Voluntarios
Casilla de Correo 21.101
Santiago, Chile

Assistant Secretary of Agriculture
Fiji Boy Scouts
Suva, Fiji

Association Francaise des Volontaires du Progres
B.P. No. 2
91310 Montlhery, France

Association Ivorienne de Chantier de Volontaires (AICV)
B.P. 4714
Abidjan, Ivory Coast

Association of Volunteers for Service
602 Duke of Windsor
Social Service Building
Hennessy Road
Wanchai, Hong Kong

Atenisi Institute
P.O. Box 220
Nuku'Alofa,
Kingdom of Tonga

Australian Volunteers Abroad
Melbourne, Australia

Austrian Foundation for the Research of Development (OFSE)
Turkenstrasse 3
A-1090 Vienna, Austria

Badan Urusan Tenaga Kerja Sukarela Indonesia (BUTSI)
P.O. Box 3290
Jalan Halimun 4
Jakarta, Indonesia

Bahrain Red Crescent Society
P.O. Box 882
Manama, Bahrain

Bangladesh Volunteer Service
55 Dilkusha Commercial Area
Dacca 2, Bangladesh

Bharat Sevak Samaj
22 Sardor Patel Road
Chanakyapuri
New Delhi 110021, India

Canada World Youth
Cite du Havre
Montreal, Quebec, Canada

Canadian International Development Agency (CIDA)
122 Bank Street
Ottawa, Ontario, Canada K1A 0G4

Canadian University Service Overseas (CUSO)
151 Slater Street
Ottawa, Ontario, Canada K1P 5H5

CARE
New York, NY

Catholic Relief Services (U.S.C.C.)
1011 First Avenue
New York, New York 10022

CENIFEC
Villa Belgrano, Calle Franklin
Arguello, Cordoba Argentina

Center of African Studies
Uniwersytetu Warszawskiego
02-083 Warsaw
Zwirki i Wigury 93
Poland

Centre E'Etude et de Cooperation International (CECI)
4824 Chemin Cote-des-Neiges
Montreal, Quebec, Canada
H3V 1G4

Cerro del Otate 93
Pedrejal San Francisco
Mexico 21 DF. Mexico

Church World Service
475 Riverside Drive
New York, New York

Colonia Maradiaga
30 Calle #105
Comayaguela, D.C. Honduras, C. A.

Confederacion Latino Americana de Cooperation de Ahorro y Credito
Apartado 3280
Panama 3, Republic of Panama

Confederacion Nacional de Instituciones Femeninas (CONIF)
Casilla 3457
La Paz, Bolivia

Comision Nacional de Asuntos Indigenas
Apartado Postal 2203
San Jose, Costa Rica

Comite Coordinador de Asociaciones Voluntarias de Nicaragua
P.O. Box 1403
Managua, Nicaragua

Comite National pour l'Alimentation
B. P. V. 190
Abidjan, Ivory Coast

Committee for University National Service
University of Sri Lanka
Senate House
18 Ward Place
Colombo-7, Sri Lanka

Community Service Volunteers
237 Pentonville Road
London N1, England

Community Volunteers
P.O. Box 1521
Wellington, New Zealand

Cooperazione Internazionale
Via de Lemene 50
20151 Milano, Italy

Coordinacion Colombiana del Trabajo Voluntario (CCTV)
Apartado Aereo 90465
Bogota, Colombia

Council of Voluntary Social Services (CVSS)
1 H Hagley Park Plaza
Kingston 10, Jamaica

Danish International Development Agency (DANIDA)
Amaliegade 7
1256 Copenhagen, Demark

Délégation Générale à la Promotion Humaine
Dakar, Senegal

Department of Agriculture
Guatemala City, Guatemala

Department of Sociology
University of Nairobi
Box 30197
Nairobi, Kenya

Department of Youth
Ministry of Youth and Social Welfare
Banjul, The Gambia

Departmento de Educacion Extraescola
Ministerio de Educacion
Almiranti Gran 063
Santiago, Chile

Deutscher Entwicklungsdienst
Friesdorferstrasse 151-153
53 Bonu-Bad Godesberg, Germany

Development Commission (FEMEC)
Yaounde, Cameroon

David Dichter and Associates
9 Rue de Vermont
1202 Geneva, Switzerland

Direccion Nacional de Desarrollo de la Comunidad (DINADECO)
Ministerio de Governacion
San Jose, Costa Rica

Direccion Nacional de Juventudes
Casilla 3883
La Paz, Bolivia

Directorate General of Higher Education
Tromol Post 190 DAK
Jakarta, Indonesia

Division of External Cooperation
Department of Technical and Economic Cooperation
926 Krung Kasen Road
Bangkok, Thailand

Embassy of Switzerland
Vienna, Austria

Enseignant a'la Faculte des Sciences Juridiques Economiques et Sociales de l'Universite Mohamed V de Rabat
Blvd. des Nations Unies
B. P. 721
Rabat, Morocco

Equipes Science et Service
122 Avenue du General Leclerc
95480 Pierrelaye, France

Experiment in International Living
Brattleboro, Vermont 05301

FEDAN
Avda. 19 No. 3-10
Oficina 602
Bogota, Colombia

Federacion de Organizaciones Voluntarias
500 Metros Norte de la Embajada Americana
San Jose, Costa Rica

Federation of Liberian Youth
P. O. Box 2128
Monrovia, Liberia

FEEM
Av. 7 9E Setembro #230/402
Niteroi
Rio de Janeiro, Brazil

FENACOAC
Guatemala City, Guatemala

Ford Foundation
Egypt

Foundation of the Peoples of the South Pacific

Frontier College
31 Jackes Avenue
Toronto, Ontario, Canada
M4T 1E2

Fund for Research and Investment for the Development of Africa (FRIDA)
The Africa Centre
38 King's Street
London WC2, England

Funda-juventud
Gran Avenida—Pl. Venezuela
ARAUCA 112, Apartado 60681
Caracas 106, Venezuela

Gambia Voluntary Workcamps Association
P.O. Box 244
Banjul, The Gambia

Geschaftsfuhrer des Oster-
reichischer Jugendrates fur
Entwicklungshilfe (OJR)
Tuchlauben 8/VI
A-1010 Vienna, Austria

Ghana National University
Service Scheme
National Service Secretariat
State House, 2nd Bay, 9th Floor
Accra, Ghana

Ghana National Youth Council
P.O. Box 777
Accra, Ghana

Graduate Volunteer Programme
Thammasat University
Bangkok, Thailand

Im. B. N. D. E.
Rabat, Morocco

IMPR
B. P. 3302
Kinshasa, Zaire

Institutes fur Internationale
Zusammenarbeit (IIZ)
Singerstrasse 7
A-1010 Vienna, Austria

Integrated Volunteer Service of the
Philippines
c/o de Villa Clinic
Medical Center
Manila, Philippines

INTERCODEV
67 - 75 rue Botanique
1030 Bruxelles, Belgium

International Voluntary Services
(IVS)
1555 Connecticut Avenue, N.W.
Washington, D. C. 20036

Italian Ministry of Foreign Affairs
Servizio per la Cooperazione
Tecnica con i Paesi in Via di
Sviluppo
Via S. Contarini, 25
Rome, Italy

Japan Overseas Cooperation
Volunteers (JOCV)
4-2-24 Hiroo
Shibuya-ku, Tokyo, Japan

Japan Youth Volunteers
Association (JYVA)
c/o OMYC
Yoyogi-jinen-cho
Shibuya-ku
Tokyo, Japan

Jeunesse Rurale du Cameroun
(JEURUCA)
B. P. Minep
Yaounde, Cameroon

Jeunesse Socialiste Destourienne
Section de Volontariat
Blvd. 9 Avril
Tunis, Tunisia

Kenya National Youth Service
P. O. Box 30397
Nairobi, Kenya

Charles F. Kettering Foundation
Development Services Cooperation
Project
1665 - 32nd Street, N.W.
Washington, D. C. 20007

Kgatleng Development Board
(KDB)
P. O. Box 208
Mochudi, Botswana

Lanka Jatika Sarvodaya
Shramadana Sangamaya
Meth Medura
No. 77, De Soysa Road
Moratuwa, Sri Lanka

Lutsango Lwakangwane
P. O. Box 875
Mbabane, Swaziland

Mellemfolkeligt Samvirke (MS)
Hejrevej 38
2400 Copenhagen, Denmark

Ministerio de Cultura, Juventud
y Deportes
San Jose, Costa Rica

Ministry of Culture, Youth and
Sports
Government Building
Gurney Road
Kuala Lumpur, Malaysia

Ministry of Education
P. O. Box R.W. 93
Lusaka, Zambia

Ministry of Education
San'a, Yemen

Ministry of Manpower Development
P. O. Box 2483
Dar-es-Salaam, Tanzania

Ministry of Rural Development
Porto-Novo, Benin

Ministry of Social Welfare
Jerusalem, Israel

Ministry of Youth and Sports
Yaounde, Cameroon

Missionarische Dienste
Adalbert-Stifter-Strasse 21
A-9500 Villach, Austria

Movimiento Brasileno de Alfabetizacion
Av. Estacio de sa 306
Niteroi
Rio de Janeiro, Brazil

Movimento de la Juventud Agraria (MJA)
Rincon 422
Montevideo, Uruguay

Movimiento Juvenilde Trabajo Voluntario
Apartado 2649
Caracas 101, Venezuela

Movimiento Nacional de Servicio Juvenil
Ministerio de Educacion
Edificio Beudeck #524
San Salvador, El Salvador

National Christian Council of Kenya
P. O. Box 45009
Nairobi, Kenya

National Civil Service for Participation in Development in Progress
Yaounde, Cameroun

National Council of Women
P. O. Box 700
Mbabane, Swaziland

National Council of Women
Apia, Western Samoa

National Development Service
Tribhuvan University
Kirtipur Campus
Kathmandu, Nepal

National Farm Guide Movement of Pakistan
16 Ferozepur Road
Lahore, Pakistan

National Graduate Scheme
University of Bombay
Kimatrai Building
2nd Floor
New Queens Road
Bombay 400 002, India

National Institute of Managements
No. 7, Station Road
Colombo - 3, Sri Lanka

National University of Lesotho
Maseru, Lesotho

National Youth Service Corps
P. M. B. 12673
Lagos, Nigeria

National Youth Service Council
5 de Fonseka Road
Colombo - 5, Sri Lanka

Norwegian Volunteer Service
P. O. Box 8142
Oslo-Dep, Oslo 1, Norway

Oficina de Programmas de Servicios de Voluntarios de UNPHU
Santo Domingo, Dominican Republic

Organization for Prevention of Crime
33 Academias Street
Athens 135, Greece

Osterreichischer Entwicklungshelferdien (OED)
Turkenstrasse 3/III
A-1090 Vienna, Austria

Osterreichischer Jugendrat fur Entwicklungshilfe (OJR)
Tuchlauben 8/VI
A-1010 Vienna, Austria

Ost. Jugendrat fur
Entwicklungshilfe
Instrasse 25/1/1
A-1200 Vienna, Austria

Overseas Development Council
1717 Massachusetts Avenue, N.W.
Washington, D. C. 20036

Overseas Service Bureau
23 Clarendon Street
East Melbourne, Victoria 3002
Australia

Philippine National Volunteer
Service Coordinating Office
Suite 303, Trade Center Building
Corner P. Faura and Mabini
Streets
Ermita, Manila, Philippines

Principal Pedagogical Counsel
National Pedagogical Institute
Bangui, Central African Republic

Programa de Fomento y
Cooperacion Comunal
43 Av. Norte #123
San Salvador, El Salvador

Projecto Regional Juventud
(PNUD-VNU)
Casilla de Correo 21.101
Santiago, Chile

Projecto Rondon
Brasilia D. F., Brazil

Proyectos de Corto Plazo
Comite de Servicio de Los Amigos
Ignacio Mariscal 132
Mexico DF, Mexico

Retired Teachers Association and
National Association of Retired
Persons
1909 "K" Street, N.W.
Washington, D. C. 20049

Returned Volunteer Action and
Ex-Volunteers International
1c Cambridge Terrace
London NW1, England

Secretariat d'Etat a la Promotion
Humaine
Building Administratif
2e etage
Dakar, Senegal

SEGESVOL
Apartado 614
Quito, Ecuador

Service Civil
Ministère d'Etat chargé
de la coopération
Rabat, Marocco

Service Civil International
Zohura Mansion, Room 18
27/1 Mymensingh Road
Dacca 2, Bangladesh

Servicio Social Integral
Universidad Nacional Autonoma
de Mexico
Av. Universidad No. 1393
Colona Florida
ZP 21 Mexico 20 DF, Mexico

Social Welfare, Relief,
Maintenance, Rehabilitation
Services
African National Council
Box 1657
Lusaka, Zambia

St. Vincent Teachers' College
Arnos Vale
St. Vincent

Stichting Nederlandse Vrijwilligers
Muzenstraat 30
The Hague, Netherlands

Study-Service Newsletter
P. O. Box 753
Kathmandu, Nepal

Study Service Research Coordinator
CSSDI Building - 3rd Floor
Heng Mui Keng Terrace
Singapore 5

SUCO
B. P. 1347
Kigali, Rwanda

Sudan Rural Development Society
University of Khartoum
P. O. Box 23
Khartoum, Sudan

Supreme Council of Youth
and Sports
Cairo, Egypt

Teacher Corps
U.S. Office of Education
400 Maryland Avenue, S.W.
Washington, D. C. 20202

Thammasat University
Bangkok, Thailand

Tribhuvan University
Kirtipur Campus
Kathmandu, Nepal

UNDP/CESI
Palais des Nations
1211 Geneva 10, Switzerland

UNICEF
P. O. Box 883
Manila, Philippines

U. N. Division of Social Affairs
Geneva, Switzerland

United Nations Volunteers Programme
Palais des Nations
1211 Geneve 10, Switzerland

Universal Welfare Legion
Takhte Jamshid Avenue
Tehran, Iran

University of Nairobi
Sociology Department

University of Nueva Caceres
Community Service Program
Bicol, Philippines

Vienna Institute for Development
Kartnerstrasse 25
A-1010 Vienna, Austria

Voluntarios en Accion (VEA)
Figueroa 788 - Of. 5
Ap. Post 3556
La Paz, Bolivia

Voluntary Services Unit
Home Office
Kingsgate House
66 Victoria Street
London SW1E 6SS, England

Voluntary Workcamps Association of Ghana
P. O. Box 1540
Accra, Ghana

Voluntary Workcamps Association of Nigeria (VWAN)
P. O. Box 2189
Lagos, Nigeria

Voluntary Workcamps Association of Sierra Leone
Freetown Community Centre
P. O. Box 1205
Freetown, Sierra Leone

The Volunteer Centre
29/33 Lower King's Road
Berkhamsted Herts. HP4 2AB, England

Volunteers in Technical Assistance (VITA)
3706 Rhode Island Avenue
Mt. Rainier, Maryland 20822

Volunteers Service Abroad (VSA)
31 Pipitca Street
P. O. Box 12-246
Wellington, New Zealand

Weltfriedensdienst e.V.
Lebenstrasse 1
1 Berlin 12, West Germany

Women's Rennaissance Society
P. O. Box 2341
Riyad,
Saudi Arabia

YMCA
Projet des Services Integres Promotion des Jeunes
Secretariat d'Etat a la Promotion Humaine
B. P. 12031
Dakar - Colobane, Senegal

Young Volunteer Resources Unit
National Youth Bureau
17-23 Albion Street
Leicester LE1/6GD, England

Youth Arm for Community Advancement and Development "Mission: Pagmamahal" Projects
Suite 507 Dona Amparo Building
Espana Street, Sampaloc
Manila, Philippines

Youth Division
UNESCO
Paris, France

Part VI
Evaluation

VIENNA CONFERENCE EVALUATION

At the end of the Conference, an evaluation questionnaire was distributed. There were 152 responses; 136 were filled out immediately; the remainder were forwarded by mail. The number of responses represents almost 70% of the participants. The evaluation instrument was not signed precluding an analysis of the responses by region. The Conference received a positive evaluation. On a scale of 1 to 10, the participant reaction was 6.6. Comments on the whole and on segments of the Conference support the positive rating.

The general format was consistantly praised. Participants noted as valuable the wide geographic distribution of people (from almost 90 countries) and the mix of government, non-government, export, and domestic programs. They stated that the mixture offered an opportunity for dialogue between various types of programs as well as between developed and developing countries. Although the majority stated that the Conference was well organized, there were some who believed it to be too structured, while others felt it was not structured enough. Similarly, the majority liked the Conference site while others suggested that it was inappropriate and too expensive.

Participants singled out three specific factors which they held to be most satisfying:

1. The opportunity to exchange ideas and experiences with other directors of volunteer programs.
2. The opportunity to renew old contacts and establish new ones.
3. The opportunity for exploration of new relationships between export and domestic programs and between developed and developing nations.

A single theme running through the evaluation was the value placed on participation. The small workshops and informal exchanges were consistently rated higher than the plenary sessions.

Case Studies

Given the concern with participation, it was predictable that the small workshops and informal exchanges were generally considered to be of the most value. Several people acknowledged that the case studies were interesting, informative, and offered a concise overview of world activities. However, the majority described them as tedious, too general, too ideological, and frequently not representative of other programs in the same region. Similarly, there was a strong feeling that the Response Panels did not respond to the issues but rather resulted in a series of mini-case studies. The Asian presentation was cited by many as excellent.

Several suggestions were made that the presentations would have been improved had there been adherence to guidelines. It was also recommended that the case studies should have been reduced to writing which would have allowed for more time for small workshops.

Workshops

The workshops were almost unanimously cited as the highlight of the Conference and the only formal opportunity for face-to-face exchange of ideas. They were described as excellent, a time for real dialogue, and superior to the other sessions. Although highly rated, some people suggested that they should have been more organized and controlled. Several people recommended that workshops should be divided by topics.

Panel Discussions

The panel discussions were generally rated as very good; they provided an opportunity for more participation than the plenary sessions but less than the workshops. However, some people felt that they were too structured and that the panel members used this as an opportunity to present mini-case studies.

Social Exchange

Participants constantly cited informal exchange as one of the best aspects of the Conference. Although most people felt that the opportunity for informal social exchange was excellent and was up to individual

initiative, a substantial number responded that more structured opportunities should have been planned. Two recommendations were frequently made. First, the opportunity for exchange would have been enhanced had everyone been in the same hotel. Second, the early distribution of a participants list with some biographical information would have facilitated more exchange.

Follow-Up

The preponderance of respondees suggested the development of various mechanisms to ensure increased communication among development programs. They recommended frequent regional conferences and occasional international conferences. It is also recommended that in addition to conferences on the general theme of volunteer service, it would be valuable to convene them by subject area, e.g. service-learning, workcamps, etc.

In addition, respondees favored the formation of an international clearinghouse, data bank and a journal.

Several recommendations were made to increase support of domestic development services programs and to increase cooperation between export and domestic programs.

Other recommendations were:

1. No new international organizations.
2. Convene small select groups to assess Conference and plan for future conferences.
3. Inform governments of recommendations emanating from the Conference and seek their support.
4. Develop mechanism to enable domestic development service programs to utilize foreign recruitment systems for identification of volunteers with scarce skills.

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